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WM. LLOYD GARRISON, EDITOR.

CUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

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VOL. XXI. NO. 24.

BOSTON, MASS., FRIDAY, JUNE 13, 1851.

WHOLE NO. 1066.

NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS A COVENANT WITH DEATH

Yes! it cannot be denied-the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to

secure the perpetuity of their dominion over their

slaves The first was the immunity, for twenty years,

of preserving the African slave trade; the second west the stipulation to surrender fugitive slaves-an en-

gage nent positively prohibited by the laws of God,

delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-

sentation for slaves-for articles of merchandize, under the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial majority in the slave representation over that of the

free people, in the American Congress, and thereby

to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRFT OF THE NA-TIONAL GOVERNMENT. - JOHN QUINCY ADAMS.

Refuge of Oppression.

SPEECH OF DANIEL WEBSTER.

TO THE CITIZENS OF SYRACUSE, MAY 26. Falou-Citizens of Syracuse—Ladies and Gentle-pa; I thank you cordially for the pains you have sen to assemble this afternoon, forming so broad blage, to welcome me to your important

an assemblage, to welcome and growing city of Syracuse.

I have known this place by occasional visits for many years. Some of those visits were made before the happy faces before me were born, or when the company of the progress of the pr they were infancy. I have watched its progress rest, connected, as it has been, with the erest of the great saline of the State, and as the meres of the noble county of Onondaga, which I because always regarded with admiration.

Lidies and Gentlemen, the President and his

friends were invited three weeks ago to attend the celebration of the completion of that great line of

economication, the Eric Rail Road.
We left Washington with no other purpose, certunly none of my part, than to attend the celebra-um of the completion of that noble work. I had not the slightest expectation of being here, nor had I the slightest expectation, or wish, of being called upon to address you or any other body of citizens of the United States, upon the political topics of the

Ladies and Gentlemen, my time of life for such public discourses and illustrations may be consider-ed as pretty much over. There is a time for all things, and there has been a time when it was not unpleasant to me to meet masses of ladies and gennen in the open air, upon topics which were not disagreeable to them, and certainly not to me. But there must come a time when we advance in life and are when what we do for the public must be more n the closet, and less in the field.

Nevertheless, Ladies and Gentlemen, a large num-

ber of the people of Syracuse having signified to me by letter that it was their desire that I should meet them to-day, and address them on public subjectss far as may be in my power, I gladly conform to

On the great questions of the day, my fellow-cititens, I have no secrets. I have nothing to conceal and nothing to boast of. I trust that all of you know pretty well who I am, and what I am, and what my naciples of political conduct have been for the last arty years. They are not likely to be changed, and it is not likely that any earthly inducement will preal apon me to depart from those settled notions and nons which I imbibed in early life, which I have followed in the councils of this country, for good or for evil, for thirty years, and which I find myself settled upon in judgment more and more every day of

Ladies and Gentlemen, I know very well, that on the sgrating questions of the present day, I have not the happiness to concur with all the people of Syra-cus, or the county of Onondaga, or other parts of the State of New York; I know there are varieties of sentument, and I know the sources of that disament. Some of them are very justifiable, and of them, I am sorry to believe, are not capa-

But I know there are differences of feeling brought about by differences of association, by dif-ferent reading, and by different degrees of knowledge and information respecting public affairs.

requested to address you, you must out since I am requested to address you, you must have from me the honest sentiments of my own hauf, the convictions of my own conscience. I lay no claim to your approval of my views, and I ask no favorable reception of them, farther than you see the suggestions I make to you are worthy of your research.

You are here in the centre, the very centre of the greatest State in the Union—the place where congregate the representatives of all parties and all naws—and you have here all sorts of sentiments advanced, all sorts of doctrines espoused, and you have a very fair opportunity of forming a judgment, a fair, conscientious judgment, of all great questions before the most support of the state of the

Now, Lodies and Gentlemen, it is a matter of notoriety all the world over, and especially in Syracuse, that the origin of the important questions that for we years have agained the country, is the condition of the Southern States in respect to the institution of slavery in those States and the rights of the

Asset in which we live.

You cannot state more strongly than I feel, that his original, ancient, unhappy institution of the sla-tery of the African races, in the Southern States, is for ever and ever to be deplored. It has been, in A course of our history, as much deplored by the outhern States as by ourselves, and thirty years ago,

Waen the Constitution of the United States was thoused, the Northern people did not feel the evils of sizery, because it was not among us. The South-And they all thought, and all said, it was an m by the British Government or which they were full of lamentation and regret; and they had known how to get rid of it, they said have embraced any reasonable measure to

tompish that end.

Such were the feelings, and such the opinions of the principal men of the South, of such men as Cancellor Wythe, Jefferson, Mason, and Chancel-le Pendlage. is Pendleton, and other leading men of the South, the were concerned in the formation of the Constif the United States.

and the United States.

And if you, young men, will look into the history of those times, you will find what I state to be true, that the Southern people were more filled with regret at the existence of slavery among them, than he Northern people were, among whom it did not ent.

The thirteen colonies, originally of English ori-En, coming here at different times, settling along the coast under various circumstances, all united by a common origin, found themselves opposed by the mother country in 75, and in 76 declared their in-

That was an act of Union-it was an united act use thirteen colonies—it was an united act that ande us free of England—and, united under that act, be colonies fought the war of the Revolution, and figurands established a compact execution.

are cisonies fought the war of the Revolution, and staferwards established a common government.

There was at that time no more idea of prohibitions as a state of the larger in the Southern States, than there was of introducing it into the Northern States.

These domestic State institutions, these State establishments, were considered as proper subjects for the legislation of the States themselves.

For purposes of general defence and general welfare, and for purposes of common equality, and similar objects, the States afterwards agreed to become one government; and as to all the rest, it was expression.

vernment; and as to all the rest, it was ex-fagreed that each State should take care of an rights, and regulate itself in relation Upon these principles we came together under the constitution which was then adopted; and Wash-our ant President.

slavery in the Southern States never became an ag-itating subject for more than fifty years afterwards.

They said, we will try an experiment. Good God!

no new thing for me to say,—for I said it twenty serious disappointment to the Southern people, that years ago, and have ever since,—that, in my opinion, all these things have prejudiced the condition of the solve. Twenty years ago, a Convention of the whole people of Virginia was held upon this subject, and the southern people, that some parts of California were not set apart for slave population and slave culture.

What next? There were those two territories of New Mexico and Urah, and a great conflict between the North and the South whether the Wilmot Provision should be applied to New Mexico.

city of New York, in 1837,—anf it has been on rescord ever since, and you can all see it,—my fixed purpose, that under no circumstances, and under the pressure of no contingency, would I agree to take Texas into this country as a slave State, and as slave territory. From that position I have not departed; but your good representatives in the Senate and in the House of Representatives in the State of New-Verk for after the Freier Street and I will be the state of New-Verk for a the Freier Street and I will be the state of New-Verk for a the Freier Street and I will be that the state of New-Verk for a property of the street and in the House of Representatives in the State of New-Verk for a the Freier Street and I will be stated and formed a Constitution which excluded it altogether.

Now, what I have to complain of —I do not mean to complain of any thing—but the truth is, that of all the presses in Western New York and New territory. From that position I have not departed; for affirming there was no necessity for applying the Welmot Provise to New Mexico, there is not one of the state of the sta

mestic relations. Our political duties are equally matters of conscience, as the duties arising out of our domestic ties, and most enduring social relations. That is my opinion.

Now, Ladies and Gentlemen, I would wish that all the human race, of every color, were created as happy as we are, and as capable of self-government. So far as they are happier by being able to take care of themselves, so much the better. But we are to consider what we do, and are not to rush on under the influence of a false philanthropy and mistaken humanity. If you satisfy me that we can do any thing for the benefit of the Southern slave, I will do it. I have said, and I say again, I would vote in Congress, were I in that body, to restore to Virginia all the public lands the general government has had from her, and all the proceeds of the same up to this time, if by that means it would enable her to provide some way for the enrucipation of her black population. Can I do more? Can you do more? And if we cannot do that, can we do more than to leave it to an all-wise Providence to bring about the best result?

At the commencement of 1850, a year and a half ago, I was a member of Congress—I had been there a great while—perhaps most of you think quite too long—(laughter)—but there I was. We had acquired this new territory from Mexico—all against my wishes. I voted against every one and all of them. California had no attractions for me. I did not wish to bring into this government the agitating question about the further extension of slave territory. Your

For more than fifty years, the Northern States never supposed that they had any thing to do with it; but in process of time, and in process of things, public sentiment has changed at the North.

There is now a strong and animated—sometimes a neithusiastic, and sometimes a religious feeling, foreaw. I will not say I foresaw the whole—I foreaw as an art.

against the existence of slavery. But persons enter-taining such feelings and sentiments, as I think, dis-regard the line of their own duties, and adventure upon fields which are utterly forbidden.

Ladies and Gentlemen, there are in this country Abolition Societies and Abolition Presses; and it is no new thing for me to say—for I said it twenty as exious disappointment to the Southern people that

people of Virginia was held upon this subject, and taere was a free discussion upon the subject of lib-there was a free discussion upon the subject of lib-there was no fear, no reserve—following, in that respect, the advice of Jefferson and Madison and Marshall—with all of whom I have conversed on this subject—all of whom desired to see a way in which the gradual emancipation of the slave population of the South might be accomplished.

And, as I said, twenty years ago, that question was freely and openly discussed by Marshall and other persons in the Convention called by the people of Virginia. Every body knew what was going on, and it was perfectly safe to come out and maintain, as a general proposition, that it would be for the benefit of the South to provide for the gradual emancipation of the slaves.

It was about that time that Abolition Societies were formed in New England; and in my opinion they have done nothing but mischief; they have made their masters jealous and fearful—and postponed far and far the period of their redemption. This is my judgment—it may not be vours.

Well, what has been the consequence? We have had occasions, in which, in our political system, questions have arisen on the extension of slave territory. It arose in the case of Texas, and nobody found me then voting for the addition of one foot of slave territory to the United States! Ah! even hefore many persons, who now shout the loudest for liberty, knew what liberty was, I declared, in the city of New York, in 1837,—anh it has been on record ever since, and you can all see it,—ny fixed purpose, that under no circumstances, and under the record ever since, and you can all see it,—ny fixed purpose, that under no circumstances, and under the record ever since, and you can all see it,—ny fixed purpose, that under no circumstances, and under the record ever since, and you can all see it,—ny fixed purpose, that under no circumstances, and under the record ever since, and you can all see it,—ny fixed purpose, that under no circumstances,

York-from the Empire State-voted for the admis- them that has taken back the charge, when they

Whinot Proviso to New Mexico, there is not one of York—from the Empire State—voted for the admission of Texas, while I held up my hands against it in vain.

I state it not as a reproach, but as a fact, that some of the gentlemen from New York, then distinguished in the Houses of Congress, in spite of all I could say or do, voted to bring Texas as she was into the Union, as a slave State, and with the solemn stipulation of the privilege of making out of herself three more slave States.

What are they—und where are they, now? They are Free Soilers of the first water, (applause,) and they loudly denounce Mr. Webster—I believe he has been denounced here. Is this not Syracuse? (Great applause and laughter.) I believe they hold conventions here, (laughter.) They denounce Webster as the fit associate of Benedict Arnold, and Prof. Staart, Dr. Spencer and Dr. Lord, and others of that stamp. (Laughter.) I would be glad to strike out Benedict Arnold, but as for the rest, am proud of their company.

That is the truth; and before the throne of God, and before the tribunal of an intelligent people, there is nothing valuable but truth, truth, truth. It is not glossary or commentary that is valuable, it is not that mean and paltry thing called eloquence—but it is that which must stand the test of time and eternity alone—truth.

Now, it is that that from my first introduction into public life, up to the present time, I never voted, I

that which must stand the test of time and eternity alone—truth.

Now it is truth that from my first introduction into public life, up to the present time, I never voted, I always refused to vote, for the acquisition of one inch of slave territory to the United States. (Great applause.) But that goes for nothing—for nothing. It is equally true that the Constitution of the U.S., in so many words, does declare, that persons bound to service in one State under the laws thereof, escaping into another, shall not be discharged therefrom, but shall be delivered up to the person to whom such service is due.

Now, I have sworn, again and again, to support that Constitution, and so has every person who has held office under the State Government,—that is, so far as depends upon him, to take care that no fugitive from labor, coming into a free State, discharged from that labor, but shall be restored.

Well, what are we to do, then, as conscientious persons? How are we to treat this matter? Are we at liberty to say that all this is imagination, all non-sense, and we will do as we please? Shall we say here is no obligation binding on our consciences? You might as well say there are no obligations in domestic relations. Our political duties are equally matters of conscience, as the duties arising out of our domestic ties, and most enduring social relations. That is my opinion.

Now, in Gen. Washington's time, in 1793, Contribution into this government the agitating question about the further extension of slave territory. Your Senators from New York did wish it, and voted for it, against many votes of Southern gentlemen, who it, against many votes of Southern gentlemen, who it against many votes of Southern gentlemen, who is the hands of State tribunals. State magistrates, and officers and judges were authorized to except when the property of the southern men. Their constituents wished them to vote for bringing in Texas and California, but they saw the evil of it,

That was before your day, fellow-citizens, and be-fore mine; but it is a matter of history; and from that you know, that this matter of the existence of New York and Rhode Island, and even one half of others, enacted laws making it penal to execute this others, enacted laws making it penal to execute this

athers, enacted laws making it penal to execute this law of Congress.

Then the statute become a dead letter in this part of it; when, of course, it became a matter of necessity to provide for the execution of this Constitutional enactment by the authority of the Government of the United States, or give it up altogether.

We's, I made no question myself, that if we meant to be honest it was our duty to make a progrising which.

From the London Morning Advertiser, May 15.

Wek, I made no question myself, that if we meant to fulfil the contract of the statute,—if we meant to be honest, it was our duty to make a provision, which, by the authority of the Government itself, should carry into execution the provisions of the Constitution. And hat is the origin of the present Fugitive Slave Law.

I to not say the law is perfect. I proposed some amendments to it, but was called from the Senate before it was adjusted.

The law passed, and I have not yet heard the man whose opinion is worth a sixpence, who has saidthat the law is not perfectly Constitutional. The Judges of the Supreme Court of the United States, of New York, of Massachusetts, all say the law is a Contitutional one, passed in perfect conformity to the equirements of the Constitution. What then? Is i not to be obseved? Are not those who are sworn to obey the Constitution, to enforce that law? Is i not a matter of conscience—of conscience?

Eut what do we hear? We hear of persons assembling in Massachusetts and New York, who set themselves above the Constitution—above the law—and whose the decision of the highest tribunals—and who say this law shall not be carried into effect.—You have heard it here, have you not? Has it not been so said in the county of Opandaga? (Cries of bleen so said in the county of Opandaga? (Cries of slavery.)

and above the decision of the highest tribunals—and who say this law shall not be carried into effect.—
You have heard it here, have you not? Has it not been so said in the county of Onandaga? (Cries of 'yes, yes.') And have they not pledged their lives, their fortunes, and their sacred honor, to defeat its execution? Pledged their lives, their fortunes and sared honor! for what? For the violation of the law—for the committal of trenson to the country—for it is trenson, and nothing else. (Great applause, I am a lawyer, and I value my reputation as a considerable of the Atlantic will bring new importations for some time to come, of these proprietors of slaves and abettors of slavery.

We publish to-day an address from the Anti-Slavery. We publish to-day an address from the Anti-Slavery.

The Great Exhibition and American Slavery. The Anti-Slavery Society reasons on the subject. In this we think that excellent and philantinopic body greatly errs. There are certain subjects on which it would be a misappropriation of the rea-

man! He thinks that there is no higher law, in conscience or expediency, in heaven above or the earth beneath, than the hell-born Fugitive Slave Law!!—

'We must live up to our national compact,' however iniquitous or oppressive it may be! Bold atheist!

as they are concerned.

It is a remarkable fact—and one which it is awful to contemplate—that among all the religious denominations in America, those who make the greatest pretensions to personal piety, are the most deeply involved in the terrible guilt of slavery. The Baptists and the Wosleyan Methodists stand out, in this re-

Selections.

for it is treason, and nothing else. (Great applause.)
I am a lawyer, and I value my reputation as a lawyer more than anything else—and I tell you if men get together, and declare a law of Congress shall not be executed in any case, and assemble in numbers to prevent the execution of such law, they are trailors, and are guilty of treason, and bring upon themselves the penalties of the law.

Great applause. I here are certain subjects on which it would be a misappropriation of the reasoning faculty to call it into exercise. 'And this is of them.' We do not reason in reference to crimes of t hambers to prevent the execution of such and bring upon themselves the penalties of the law.

No! no! It is time to put an end to this imposition upon good citizens, good men, and good women. It is treason, treason, Treason, and nothing else, (cheers,) and if they do not incur the penalties of truson, it is owing to the elemency of the law's administration, and to no merit of their own.

Who and what are these men? I am assured that some of them are elergymen, and some, I am sorry to say it, are lawyers; and who the rest are, God only knows!

They say the law will not be executed. Let them take care, for those are pretty bold assertions. The law must be executed, not only in carrying back the slave, but against those guilty of treasonable practices in resisting its execution.

The law must be executed, not only in carrying back the slave, but against those guilty of treasonable practices in resisting its execution.

slave, but against those guilty of treasonable practices in resisting its execution.

Depend upon it, the law will be executed in its spirit and to its letter. (Great applause.)

It will be executed in all the great cities—here in Syracuse,—in the midst of the next Anti-Slavery Convention, if the occasion shall arise; then we shall see what becomes of their lives and their sacred honor. (Tremendous cheering.)

Do not debauch your own understandings, your own judgments,—do not falsify your own sympathy, humanity and philanthropy, by any such ideas.

The course of your duty towards all that are in

own judgments,—do not falsify your own sympathy humanity and philanthropy, by any such ideas.

The course of your duty towards all that are in bondage, within your power and influence, is plain. Happily, the teaching of the sacred book which is our guide instructs us in that matter. What we can do, we will do to let the oppressed go free, to succor the distressed, and to visit the prisoner in his affliction. We must do our duty, and we must content ourselves with acting conscientiously in that sphere—and sil of us under the deep, earnest sense of obligation that our Creator has impressed upon us.

I do not think it necessary to carry these remarks much farther. One or two remarks for your consideration, and I will relieve you.

It is not unfrequently said by a class of men to whom I have referred, that the Constitution is born of hell—that it is the work of the devil—and that Washington was a miserable bloodhound, set upon the track of the African slave. How far these words differ from language which has saluted your cars within youder hall, you may judge.

Men who utter such sentiments are ready at any moment to destroy the charter of all your hopes.

The question is, therefore, whether we will so just the proprietor, and the provision of the may have no excuse for going out of the Union. If there is anybody that will not consent that, the South shall have a fair hearing, a fair trial, a fair The course of your duty towards all that are in

decision upon what they think the Constitution secures to them, I am not of that number.

Every body knows I am a Northern man, born in the extreme North, bred and brought up in notions altogether irreconcilable to human slavery—and why should I have anything in common with the South, ander the stipulations of the Constitution, have not the right of a fur law from Congress for returning to them the fugitive slave, I say they have—I say it before God, and I could not say otherwise.

Ladies and gentlemen, you will pardon me for the gravity of these remarks. I had rather talk with you in public or private on other subjects—upon the prospecity and happiness we all rijoy—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of this beautiful portion of New York—and in short upon any thing, rather than upon the growth of the possective of the growth of the possective of the growth of the growth of the possective of the growth of the possective of the growth of the growth of the growth of t

spect, in terrible relief among the religious bodies in the United States. It is not long since a Baptist minister seeing a slave in the act of attempting to escape, anatched up a gun which was lying by his side, and firing it at the poor fugitive, killed him on the spot just as if he had been a dog. And yet, not only did none of the local papers make one single observation condemnatory of the horrible deed, but, so far as was known, none of his 'brethere in the minfar as was known, none of his brethren in the min-istry' ever expressed their disapproval of his con-duct. On the contrary, there is every reason to suppose, that they considered he had performed a meri-

In the presence of such frightful facts, it behouses the friends of freedom and humanity to ask them-selves what sort of reception they ought to accord to these evangelical practisers and promoters of slavery in the Southern States of America, now that they are about to arrive in large numbers on our shores. They we regard them as being just as bad, and in some respects even worse, than Haynau, we should be sorry if they were to meet with any rough treatment of a physical kind. And, indeed, there is no ground for ny apprehension on this score. But we do say that it ebooves all who regard the colored race as membehooves all who regard the colored race as members of the great family of man—who look upon them as made of the same blood as others—who feel that they are endowed with the same intellectual qualities—though, from their circumstances, undeveloped—and possessed of the same imperishable spirits as ourselves—it behooves all such men, and especially the evangelical denominations of the land, to raise a loud and uncompromising protest against the conduct of these ministers and others from America, men whose garments are dwed in the blood of the slave whose garments are dyed in the blood of the slaveand at many of whose doors, it is to be feared, lies a far more fearful guilt than the virtual destruction of the bodies of the poor colored race.

It was one thing which we always admired in the character of Daniel O'Connell, that he would never

allow a slaveholder to enter his house. Let the friends of the slave, and the foes of slavery, imitate, in this respect, the example of Mr. O'Connell. Let no man who condemns and abhors the conduct of the American slave-owners, especially the religious portion of them, associate with them in any way now that they are about to appear among us. Let us shun their society: Let us refuse to have any friendly intercourse with them, as with men whose hands are stained with the blood of their fellow-creatures. And let there be no concealment as to the reasons why we refuse to open our houses to them, or to invite them to partake of our hospitality. Let them be told that it is because they are traffickers in the bodies and souls of their fellow-men-traffickers in souls as precious, in the sight of the Great Creator,

as their own.

We say this much with regard to Transatiantic slave-holders in general, and we say it to every opponent of slavery. With regard to the evangelical denominations of this country—all who have been made free by the truth—we would impress on them this great fact, that on them rests a special responsibility. Let them refuse to have church fellowship bility. Let them refuse to have church fellowship with men so deeply implicated in the guilt of slavery. They are not persons with whom to sit down at the Communion table, so long as they are tiving in the practice of so great a sin. No Christian would have church fellowship with a felon, or with the receivers of stolen goods. These men are guilty of both these crimes. They are felons, and they are receivers of that which is stolen. They have stolen men intrinthat which is stolen. They have stolen men intrinsically as excellent as themselves, and they retain the 'stolen property,' and, therefore, they are men with whom it would be morally criminal to communi-

Let no one be deterred from entering, in the way we have indicated, his energetic protest against the guilt of American slavery, because it may be said that to act in that way would be to arrogate to our selves the prerogative of judging of their Christianity. We say nothing of their conduct in other respects. That may be consistent with the claims and obliga-tions of Christian duty, but this is not. There they are notoriously living in sin—not committing it oc-casionally, but daily and hourly practising it. All the religious denominations of this country re-gard slavery as one of the unfruitful works of dark-

gard slavery as one of the unfruitful works of darkness; and they know the authority which enjoins upon them to have no fellowship with the unfruitful works of darkness. With others who were less guilty than those who practise, sanction, and uphold slavery, Christians were told, nearly eighteen hundry years ago, not even to eat. And shall the Christians of England, at the present day, sit down at the holiest of all bauquets with men whose hands reek with the blood of their fellow-beings,—and on whose consciences there rests a load of guilt, which, it might well be supposed, would crush them to the earth?

The duty, therefore, of the religious denominations of England is clear. They are now imperatively called on to make the decided protest we have suggested, against the enormities and injunities of called on to make the decided protest we have suggested, against the enormities and iniquities of American slavery. The time for compromise has passed away. Conciliation, kindness, and mild remonstrance, have been tried too long. They have signally failed. They have produced no effect.—Sterner methods must now be employed. We must not any longer indulge in a false delicacy. If 'he who allows oppression shares the crime,' we should be involved in the criminality of transatlantic slavery, were we to permit this opportunity to pass without

be involved in the criminality of transatlantic slavery, were we to permit this opportunity to pass without raising, in trumpet tones, our protest against it.

If the religious part of our countrymen only do their duty in reference to this matter, the American slaveholders and slavery supporters will return with very different views and feelings, from those with which they landed upon our shores. It is now in the power of English Christians to strike a blow at transatlantic slavery, which will shake the diabolical system to its centre, and eventually lay it prostrate in the dust. We, at least, shall not fail to do our duty in a matter so momentous and urgent.

AMERICAN SLAVERY ABROAD .- Fifty-one ministers, educated at the colleges at Stepuey, near London, Bristol and Bradford, met at the Guild-hall Coffee-house last week, and united in 'expressing their abhorrence to the Fugitive Slave Law, as opposed alike to every principle of humanity and religion.' Non-intercourse with American ministers of the Gospel who supported the Law, was resolved upon.—Foreign Cer. of the N. Y. Independent.

That vilest of anti-christian, pro-slavery journals, the New York Observer, chuckles as follows :-

nals, the New York Observer, chuckles as follows:—
'It has been repeatedly said that American clergymen would not be allowed to participate in the religious amiversaries in London this spring, unless they were outspoken Abolitionista. We perceive that the Rev. Dr. Chickering of Portland was introduced to the Congregational Union, as 'sound on the subject of slavery,' and the Rev. Dr. Murray of Elizabethtown spoke at the Bible and Tract Society Anniversaries. Neither of these gentlemen have any affinity with the modern abolition school of reform; and both of them are fair representatives of the Northern conservative sentiment of the American churches.'

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THE N. E. ANTI-SLAVERY CONVENTION. A Boston correspondent of the New York Tribun gives his impression of this Convention in the follow ing candid spirit :-

The New England Anti-Slavery Convention commenced its sessions on Tuesday merning, and closed on Thursday evening. This body is known to be composed of that close of abolitionists who agree generally with Mr. Garrison, and openly advocate the dissolution of the American Union, on the ground of its support of slavery. Among those who take part in its proceedings are several men and women, eminent for talents and popular eloquence, while the carnest enthusiasm of the body never fails to attract large audiences. Allowing, as they do, the utmost iberty of speech on the part of opponents as well as friends, their platform often becomes the The New England Anti-Slavery Convention con as well as friends, their platform often becomes the scene of earnest conflict and intense exciten For several years past they have met in Faneuil Hall, but the recent revival of Cotton Politics and Lower Law Piety in the Capital of New England has operated to bar against them the doors of that ven-erable edifice; and as most of the large halls were occupied by other and more popular associations, they were compelled to hold their meetings in rooms otterly incapable of accommodating the crowds who desired to attend. I have been present at two or three sessions of the Convention, and must acknowledge that I have rarely heard better speaking in any public assemblies than that of Garrison, Phillips, and George Thompson. Whoever forms his opinion of men and their objects from the statements of their opponents will be grossly deceived. One who has only heard the denunciations of their enemies, would naturally conclude that they are a set of reckless fanatics, utterly unworthy of respect-opervative in government. If what I saw heard afforded any thing like a fair specimen of their heard afforded any thing like a fair specimen of their general proceedings, they have been grossly libelled by the public press. Underlying their severest de-nunciations of the popular Church, (which they re-gard as the pillar of slavery,) I observed evidences of a deep and apparently very sincere religious aenti-ment; and I have never heard any class of speakers who annealed more impressively to the sense of growho appealed more impressively to the sense of mo-ral obligation and religious duty in the minds of their hearers. Their theology may be very deficient, but there is no use in denying that they are laboring to apply the great principles of practical Christianity to one of the most terrible evils of our times; and however erroneous we may deem a part of their principles and measures, it is not wise nor just to in in the general hoe-and-cry against them. If we have plans that we deem better than theirs, let us carry them out in our own way; but let us not, by indiscriminate denunciation, commit the very sin of which they have been so very vehemently accused. Perhaps it will be found that in the great army of freedom they have their peculiar work, which no others can do as well as they.

COLONIZATION.

'It is settled that the two races, the white and the colored, cannot lived together as equals. It is my conviction that they were created to be distinct beings-the blacks being adapted to live under the torrid zone. Not that they are degenerate-not that they are an inferior race, but they, especially the colored and free population of the North or South, are depressed. If any, however, doubt their inequality of condition, they to come to this city of Utica to see the have only to come to this city of Utica to see their degrada-They have no civil privileges nor immunities, on an equal footing with other men, and so are disfran-chised as outcasts, I had almost said.'

The above is an extract from the speech of Joshua Ambrose Spencer, at a Colonization meeting held in Utica, on the 23d ult.

Mr. Spencer is more liberal than some coloniza-tionists of his aristocratic custe. He does not insist upon the inferiority of black men, as some do, but he, like the great mass and chief movers of the Col-orizationists, shows himself to be no true friend, but a bitter enemy of this 'depressed' class. He but a bitter enemy of this depressed class. He does not, in an open and manly manner, rebuke those who depress the black man. His allusions to the condition of our people in Utica, without assigning the cause of it, of which cause Mr. Spencer is a part, is a very plain taking sides with those who rob black men of their rights

But how came it 'settled' that the two races, the colored and the white, cannot live together as equals? In me where country than this is there any difficulty on this score. But the 'settling' of this question is neither more nor less than this: the whites are determined not to accord to black men the rights belonging to all men, according to the cardinal doctrines of religion and republicanism. Were Mr. Spencer, and his fellow colonizationists, novthing else than arrant hypocrites respecting the application of their own professed doctrines of Chris-tian and republican equality, this question would be quite another way. Accursed be the settled in quite another way. Accursed be the scheme which approves, apologizes for, and sanctions the infernal prejudice against black men! But for this aboninable feeling, colonization would have nothing to do. It nurses and cherishes this prejudice, on purpose to feed its funds. We know of nization agent, Rev. Mr. Orcutt, of Hartford, Ct., who scruples not to give it as his opinion, that were Christ to live in this country, dwelling in house capable of accommodating two families. He would prefer a white to a black fan of the other half of the house. That is, that Christ's colorphobia would influence Him, were He here, as What Mr. Orcult believes, 999 out of every 1000 white men in this land practise. Mr. Orcutt's view of Christ and This is what 'settles' the

Black men! Colonization is doing more towards your expatriation and oppression now, than at any time in the last 25 years. Its President, Henry Clay, calls you 'musances.' Its funds in Virginia are replenished by taxes collected by force from 53,000 black men! It sanctions every law made for your 'depression.' It upholds and aids in the exeation of the Fillmore kidnapping law. It discour all improvements among you to make good its ful assertion of your incapacity for improvement. It justifies and panders to the very worst feelings of ie American people against you. Slavery itse is not a worse, a more insidious, a more devilish foe you, than Colonization. Now, in the name of Heaven, arise and assemble

as your fathers did 30 years ago, and utter your voice against this infernal scheme. Meet some where on the seaboard, at New York, Philadelphia, o Boston, (the last, we prefer,) and tell the people how you regard this matter. Hold up to the indignant gaze of the honest minded, the true character of this scheme of persecution. Let the honest people know that good to Africa, is not at all the grand oba its great practical idea. Shall there not be a Na to Colonization Meeting of black men, and ds, on the 15th of October next (or earlier) at Boston ?- Impartial Citizen.

PLAX-COTTON VS. COTTON.

If it should turn out, upon further trial, that flax prepared in a particular way, can be substituted for cotton, so as to enable Great Britain to dispense with our Southern staple, a mighty effect will be produced upon the value of property in the Southern States. The price of lands and slave property will The price of lands and slave property will be diminished, and business arrangements tered into upon the present value of that species of property, will, after they have matured, produce a crush that will be felt over the entire country. A lesson will thus be read upon the mutability of hu man affairs. The political consequences resulting from the change would be most important. A consider grable diminution in the wealth and power of th othern States would, of itself, have a marked ef-Southern States would, or liker, nave a marked effect upon their political relations with other States—the importance of their friendship, as well as the dread of their enmity, would therefore be decreased.

The Cotton Treaty, to be negotiated with Eng-

land, which, not long since, we had occasion to discuss, and through which the Southern States were to cure all the evils of disunion, would vanish on their own resources. Should flax be made to supply the place of cotton, then will be exemplified the impolicy heretofore mercand by supply the place of cotton, then will be exemplified the impolicy heretofore pursued by the Cotton States, of relying on one leading interest, to the exclusion of all others. If that great system of American Industry, first recommended by Gen. Hamilton, and since enlarged and enforced by Mr. Clay, had been adopted here in the South, no such catastrophe could batell her. But informaticly that seemed the second batell her. could be all her. But, unfortunately, that system was rejected. It is difficult to foresee the effects of this change. South Carolina, now standing on the brink of secession, might be induced to draw back, could she look into the future.—Richmond Whig.

The Liberator.

No Union with Slaveholders!

BOSTON, JUNE 13, 1851

GRAND CELEBRATION

in the beautiful and spacious

GROVE AT ABINGTON,

having for its direct, appropriate and beneficent abject the liberation of the millions of slaves, who, on that day, will be clanking their galling fetters and sending their cries to Heaven, in this guilty landa land unmatched for its tyranny, and unparalleled of listening to me. I hold in great dislike any referfor I's hypocrisy.

A special train of cars will leave the station, corner of South and Kneeland streets, at half-past 8 o'clock, A. M. Tickets half price.

Fuller particulars in our next number.

PAREWELL SOIREE TO GEORGE THOMP-SON. M. P.

In accordance with a vote unanimously adopted at of universal freedom, GEORGE THOMPSON, of far away from this country, I shall look back with England.

The Soirce will take place at Assembly Hall, Al- know before, but whom I shall never coase to love, bany street, (over the Boston and Worcester Railroad Depot,) on Monday evening next, June 16th, at 8 o'clk. TICKETS, 50 cents each, will be for sale at the book-store of J. P. JEWETT, 19 Cornhill, and by R.

F. WALLCUT, 21 Cornhill. Immediate application for tickets should be made, that sufficient accommodations may be provided.

By order of the Board, SAMUEL MAY, Ja.,
JOSEPH K. HAYES,
JAMES B. RICHARDS,
JOSHUA B. SMITH,
AUSTIN BEARSE, Committee

BRITISH MISRULE IN INDIA.

The concluding lecture on British Misrule in India will be delivered by George Thompson, M. P., in the TREMONT TEMPLE, ON FRIDAY EVENING, June 13, commencing at 8 o'clock, precisely. Single tick. to one who is his friend. (Great applause.) ets 25 cents, or three tickets for 50 cents. For sale at 21 Cornhill, or at the door of the Temple.

The subject of this lecture is such as will prove the impartiality and fidelity of Mr. Thompson, in regard to exposing and denouncing British tyranny and injustice in India, as well as slavery in America; and we are quite sure he will acquit himself in a most satisfactory manner. We hope to see a large audience tell the people of England that there are * more thin collected on the occasion.

WHAT BRAVERY!

The New England Anti-Slavery Convention, during the late anniversary week, held nine public meetings, at not one of which was there heard a single hiss or witnessed any disorderly conduct, notwithstanding the presence and admonitory speeches of that terrible disturber of the peace, George Thompson !

Rendered furious by this tranquil state of things, and indignant at such a criminal lack of patriotism, some brave and munificent 'defender of the faith,'modestly refusing to let his right hand know what his left did,-caused the following chivalric appeal to be printed and placerded throughout the city. Alas! it ed, and never will exist, than the abolitionists of this was like 'calling spirits from the vasty deep.' Let the South now dissolve the Union forthwith !

BOSTONIANS!

Have you not sufficiently disgraced yourselves in the eyes of the whole country in tolerating the in-sane abuses of Garrison, Phillips, Pillsbury, and othsame abuses of Garrison, Philips, Philispury, and other madnern, that you should now put up tamely and shall recoil upon themselves, and that the blessing submissively with the wholesale slanders against us which has been promised shall remain unto the end. by a RENEGADE FOREIGNER in your very midst Where is your self-respect as citizens of Boston?— Where is the respect you owe to your country?— Freedom of speech forever! but no vile abuses from a foreigner, a scoundrel and emissary PAID to help in may ask why I have remained so long? Let the mobthe cause of Distrion! Bostonians, if there is no ocrats of Fancuil Hall answer! (Applause.) I have righteous sense of propriety left in you, if there is no stayed to trouble Mr. Clay, who could not avoid inelement of shame to stimulate you, then an appeal is sulting me on the floor of the Senate House, assisted due to the patriotic NATURALIZED CITIZENS, natives of Ireland and England, whose bosoms swell with indignation towards the VILE APOSTATE of their indignation towards the VILE APOSTATE of their native chine, and burn with shame at the submissive Power, and its minions and myrmidons throughout recreancy of these their native citizens. An appeal to you, naturalized Americans, will set a worpeal to you, naturalized Americans, will set a worpeal to you, naturalized Americans, will set a worpeal to you. uple, and silence, FOREVER, in this community, the tongue of that vile hireling, apostate and slanderer, George Thomsson, member of the it has not been because of the faithfulness of officials

TRIAL OF JAMES SCOTT.

For Aiding, Abetting, and Assisting in the Rescue of the Fugitive Slave ' Shadrach.'

The case was given to the jury at half-past 12 Thurs-Jury as follows :

ary came into Court, and Judge Sprague said, Gen-einen, have you been able to agree?

Foreman—We have not. Court-Do you require explanation upon any points

-We do not.

ald have to consider the case for, the Court must so decide. Foreman-It will be of no use. Court .- Oh, Mr. Foreman, I have often found it

On Friday morning, the Jury, after being together over to the vain and ungodly of the land! It is detwenty-one hours, came into court, and in reply to the liberately put out of the churches; scouted from re inquiry by the Clerk, if they had agreed upon a ver- ligious assemblies; set aside in conferences; slighted dict, the Foreman stated that they had not and in Presbyteries; not permitted to enter Associations could not agree, whereupon the papers were taken from them, and they were discharged from any furth-cious, always coming to stop revivals;—and so the

The case of our estimable colored fellow-citizen, Lewis Hayden, was then taken up, and the pack- matter. A Samaritan, passing by this nation of caping of a new jury commenced. Only nine persons tives, wounded, bleeding, robbed and lifeless by the having answered the questions satisfactorily, the wayside, may therefore be permitted to stoop down court adjourned to Monday, at which time the jury and speak a word of comfort to the victims, and list was completed. The trial is not yet concluded .-The Government have put in all their testimony, which is to the effect that Hayden was seen in the There can be no greater work than the delivery of an Court Room previous to the close of the examination before Commissioner Curtis, and that he told Shad- is the same God who heard the cries of the children rach that he would stand by him; that he was seen of Israel in the land of Goshen-is the same Goo outside of the Court House, just previous to the rescue ; that he was seen near Shadrach at the time the me'-is the same God that overwhelmed Pharaoh in mob reached Belknap street; and with a man sup- the Red Sea, and, with cloud of smoke and pillar o posed to have been Shadrach (he armed with a pis-

At the last evening session of the N. E. Anti-Sax Convention, in Cochituate Hall, May 29, 1851.

PHONOGRAPHICALLY REPORTED BY J. M. W. YERRINTON. Mr. GARRISON, in behalf of the Business Comm naving submitted the following resolution-

IN MASS MEETING, ON

INDEPENDENCE DAY.

The Managers of the Massachusetts Anti-Slavery Society, in accordance with established usage, hereby notify the friends of impartial and universal liberty throughout the Commonwealth, that they have made arrangements for a GRAND CELEBRATION of the approaching Anniversary of American Independence, in the beautiful and spacious Resolved, That we regard the visit of Grores Mr. THOMPSON responded in substance to the fcl-

lowing effect :-My FRIENDS-

This is just one of those occasions when I feel least able to acquit myself in a manner at all creditable to myself, or satisfactory to those who do me the honor ence to myself in any meeting whatever, and I should, on my own behalf, willingly forego the observance of the custom, perhaps too common, of offering resolucommendation to public meetings. My friends. I have been a thousand times fully rewarded for having come amongst you. I have enjoyed some of the most blessed moments of my life since I visited these shores. I have had the delight of meeting many whom I knew in years gone by, of renewing the late New England Anti-Slavery Convention, the friendships that I will not say had been suspended, Board of Managers of the Massachusetts Anti-Slavery but the enjoyment of which had been lessened by Society hereby announce a FAREWELL SOIREE separation, and have had the unspeakable pleasure of and supper to be given to that distinguished advocate forming new and imperishable alliances; and when

delight to hours spent with those whom I did

now that I do know them.

I shall leave your country, sir, satisfied, and nor than satisfied, with my reception amongst you. It is true, I have not been a guest in the White House at Washington-I have not been permitted to deliver orations before historical societies in South Caplina or Maryland-I have not been bidden to city feats, or een the favored guest of Government officials; but it has been given me, by a severe but invaluable touchstone, to discover the truest and noblest sprits you have amongst you. (Cheers.) I am satisfie with my acquaintances and with my friends. I an satisfied to have been received to the homes and hearths-and, I trust, to the hearts, too-of many of the sons and daughters of the Pilgrim Fathers (cheers)-and I go from these shores, when I shall go, with the satisfaction of knowing that I have not touched the flesh of a slaveholder, nor given my hand

But, sir, what would America be without the ne with whom I have associated? What would this country be but the scorn of the civilized world, if it were not for the men with whom it has been my high honor to unite? Slavery then would be univer sal-the darkness unirradiated; it would be a masso putrescence, without a single grain of salt. I go to seven thousand who have not bowed the knee Baal.' The Boston that sent back Sims, that enchain ed its own Court, that made its Chief Justice to cray like a serpent to his own bench, and draggle his er mine in the mire-that Boston has yet ten righteous men and women within its borders, to propitiate the clemency of heaven, and save themselves and their city from the brimstone and fire that consumed the citie of the plain.

I say, Mr. President, that I rejoice that I have been permitted to mingle once again with the abolitionists of America; and I confess to the conviction, that band of purer, more earnest, more self-sacrificing reformers does not exist in the world, never has exist country; and that their triumph is decreed. I feel certain. I know that many a Balaam, tempted and bribed by the Moabites, has gone up to curse them; but I also know that there is One that sitteth in the beavens that hath said, ' they are blessed and they shall be blessed.' I know the curse shall not prosper, but (Great cheering.)

Sir, my stay in this country has been lengthened beyond the period I had originally intended. Some (Cheers.) I have conquered-(renewed cheers)-but to their oath or to the principles of freedom. I have conquered, because the children of the Puritans have not forgotten their ancestry, and will not yield the right of free speech themselves, nor the right of listening to a man who is determined to speak for him-We are gratified to be able to say, that the jury, in self. I have been heard gladly in various sections of the case of Scott, the colored man, charged with be- the North; nor have the men of property and standing a rescuer of Shadrach, has refused to convict him, ing even of that distinguished town in your Comnotwithstanding the efforts of Judge Sprague and monwealth, [Springfield,] who sought to gag my the Hunkers of Boston to secure a verdict of guilty. lips, been able to prevent my speaking to approving and applauding audiences among them. I say that I day noon, last week. The Commonwealth reports gather from my own experience sure indications o the subsequent proceedings of the Court with the the coming triumph; and I cannot look around this assembly without drawing from it an augury of the At 24 minutes of six o'clock, Thursday evening, the success of the great principles for which we contend But, my friends, you have watchful eyes over you The world will know of the sentiments that have been

uttered in this place to night. There are no real ene mies to this cause ;-there are, at least, no poten enemies to this cause. Were the people of this coun Foreman—We do not.

Court—I regret to put you to any inconvenience, try true to themselves, and true to the principles of the principles o Court - I regret to put you to any hout or remain centlemen, but it will be necessary for you to remain Liberty, then, Slavery would vanish like the mists ogether yet longer, in the hope that you may come of the morning. This mighty nation fears to put forth me agreement.
reman [leaning forward] - Did you say, your hon- its strength. The Church of America is free to grasp further ? the salvation of the world, with the exception of three millions in the Southern States. They have faith for China, faith for Japan, faith for Hindostan, faith for Court.—Oh, Mr. Foreman, I have often found it the case, that Juries have retirred supposing they could not agree, and then have returned with a verdict.

The Jury then retired under instructions from the Court, that in case they agreed before the coming in the Court, Friday morning, a sealed verdict should be returned to the officer in attendance, and they be the question of the abolition of slavery, and turned it er attendance at this term. We learn that they were question of slavery, with the destinies of its three millions of victims, is handed over to canting scapejacks, or any body else who chooses to care about such

word of rebuke to those who have wronged them. Mr. Phillips has truly styled this a great worl entire nation from the chains of slavery. Their God who said, 'Let my people go, that they may serve flame, led his children through the wilderness. The tol) on the same afternoon, left the city in a cab for American Church believes that this God still live and reigns, and that He-like Mr. Webster-is with-

SPEECH OF GEORGE THOMPSON, ESQ. | out variableness or shadow of turning (Laughter and | If they ask me if the abolitionists are really respectapplause.) If the American Churcs believes this, able and decorous people, I will them that they are then what are we to think of this Church? I admit, If they ask me with whom I had the honor of sitting my friends, that I have said hard things of this down to dinner-whether I was entertained by the Church, for I know no guiltier portion of the American people than those professed Christan denominano. But I shall say I have had the high, the inestitions who have not yet declared on the side of the mable honor of laboring with men, any one of whom bleeding slave. (Loud cheers.) Glad an I to see the it is a privilege to know, and against whom all the popular sentiment of my own country determined to shafts of calumny and hatred are turned in vain, and cast out such men; and, however they may be looked do but recoil upon the adversary, or fall pointless and upon here, to regard them only as pollsted and pestif- harmless to the ground. (Long continued cheers.) erous men, on the other side of the Atlantic. They have sent their Presidents of Colleges, and their divines, from half the States of this continent, to ask falsehoods about the abolitionists to us across the the money of England to aid the work of the gospel water. We are getting more and more infidel as in this land. I think they will not come on such an to such statements, and by and by, no American will errand again. I wish them to know that when I re- be received as a Christian there, who is not regarded turn to my own land, it will be to rescue the Chris- as an infidel at home. It is somewhat strange, tha tianity of the British islands-the word of God in what you call infidels here, are our Christians in Britain-from the polluting touch of the Coxes and England. others who went there to make shipwreck of our faith. (Tremendous applause.)

This question of slavery involves mighty issues We have been accustomed to look only at the present ranny shall desire or a slave can be bought. Well, then, we have not got to contemplate these three millions in their chains alone; but generation after generation yet unborn. You have your gatherers of huseek by every means to wound the purity of 150,000 have heard here to-night. females in this country, who are waiting until a male child is born that they may write beast upon its forehead, and register it in their ledgers. There are 600,pel-they may be kings and priests of the Lord Al- cheers.) mighty-they may call him Father-they may walk I have been greatly refreshed by my visit to this in rags here, with assured faith that they shall walk in robes hereafter; but they are not good enough to facts upon the subject of slavery, and illustrative of be admitted into your churches-not good enough to the universality of the slave power. These facts and dwell on this soil-not good enough to go into your illustrations, I shall, whenever I have the opportunity, city schools-not good enough to have a seat at the spread before my countrymen, with such commenta dinner-table on board of a steamer! The temple of ries as will enable them to understand the true posithe Holy Ghost sold with swine-the temple of the tion of the great question. Though the truth will com-Holy Ghost kept to bring calves to market!

the practice of the American people.

that they love liberty. Well, I do not know that inal errors, from which a long and hideous train of there is any virtue in being free, or in loving free. calamities and curses have issued; and how this cause dom. There is not a man in Leverett street jail to- is fraught with the destinies of this continent, and is night who does not love liberty as much as Daniel ordained to usher in the reign of true and impartial Webster-and perhaps deserve it as much. (Great liberty. And, further, how this question is running burst of merriment and applause.) The man who is like a refining fire through the church-revealing its continually boasting of his own liberty, telling how rottenness, exposing its hypocrisy, causing its minishis fathers died to gain it, how it is blood-bequeathed, ters to stand out as the guiltiest accomplices of the and how he would not part with it but with life, and man-stealer, and its professions to appear hollow and yet uses this freedom to oppress and enslave his fel. false, while its practice is impious and atheistical. To low-man, is a hypocrite, and every true republican those before me, who are laboring in this cause, I community should spit the monster forth, to be the would say,-You are not laboring for your country scorn and derision of the world. (Loud cheers.) alone, but for the world. Make haste to free this You would treat such men so if they were upon any land from the pollution of slavery, and your characrect your attention to three millions of slaves in righteousness go before you, your influence, like another quarter of the globe, deprived of their per- another atmosphere, shall encircle the globe, and you sonal liberty and freedom of conscience, and ask the shall be the heralds and the instruments of freedom influences of the American clergy in their behalf, and to all the nations of the earth. (Loud cheers.) they would find anti-slavery blazing on every page of the Bible, from Genesis to Revelation. But America carries two bags-one before and one behind. In the one behind she puts her own sins, and turns her DEAR MR. GARRISON : back upon them; in the one before she carries the wrongs of other countries, of which she has ever a full appreciation and a virtuous abhorrence. (Laugh-

ter and cheers.) in labor we have, criminals we have, paupers we have-but they are free. (Cheers.) Let the prouddaughter of the humblest man in England, and he would soon find that he was not a slave. The Eng-

that freed itself from Great Britain in 1776. You their wages! may remind foreigners of your Washingtons and Jeffersons, but, if I may judge from the specimens I JOHNSON, at the Tribune office, and had a very pleaswhich no man's imagination can grasp.

endeavor to simplify your nomenclature to my coun-trymen, that they may know where you really stand. written for the world to know. There were gathered

The houses of worship in the United Kingdom Great Britain and Ireland are more free than those of New York. In that city, with its many churches and public halls, with its gross idolatry of the dollar, (to evil, without calculating its results. There are those its everlasting shame be it said,) not a place could who say that this state of things is to be eternal-that be found for an anti-slavery meeting. And here in this institution is to live and flourish as long as ty- Boston, in which the swallows may build their nests in the churches from Sunday night to Sunday dawn, no house of worship is open to the friends of the slave; and its Faneuil Hall, once sacred to the liberty of speech, to the infamy of the city of the Puritans man flesh, your speculators in woman's virtue, who is closed against the preaching of the doctrines you

The abolitionists of this country have been vilified and calumniated. The devoted leader in this sacred cause has been denounced as an infidel and blasphembeings in this country, good enough to er; and some in England, because they could not call Christ their elder brother-good enough to de- imagine that he would be wrongfully accused of clare that they are the adopted children of the Lord every crime, simply because he turned a pitying eye God Almighty-good enough to be inhabited by the on three millions of neglected slaves, have believed Holy Ghost-good enough to anticipate the day when these calumnies; but the time is coming when the they shall walk in white in the courts of heaven-yet ministers of this country will have to bring a certinot good enough to be American citizens. They ficate signed 'WILLIAM LLOYD GARRISON,' to be admay enter into the covenant of Christ's glorious gos- mitted into the pulpits of Great Britain. (Prolonged

country. I shall return with a vast accumulation of pel me to draw a mournful picture of the state of this O. my friends, there is something involved in this land upon the question of slavery, I shall yet speak question beyond the redemption of this bruised peo- with hope and confidence of the final issue. I will try ple. It is a struggle for religious purity. I hesitate to make the people of England understand the nature not to say that America is the direst enemy of reveal- of the benefit which this discussion is conferring upon ed religion in our own or in any times. If I drew those who embrace sound views :- how such persons my ideas of religion from this country, I should curse are coming to the appreciation of great truths, long religion, and believe in annihilation. What idea corrupted or concealed by slavery ;-how they are bemust I form of God, if I am to believe Dr. Dewey or ginning to walk in a clearer light, and to regard men Moses Stuart, who look through an American Dollar and things from a higher point, and through a juster to a Scripture that upholds and defends slavery? You medium ; - how, whilst promulgating purer doctrines, have three millions of people in your country-sen- they are daily gaining knowledge and experience, and tient and immortal beings, with souls capable of in- are exercising fortitude, and faith, and perseverance finite progress-and your Doctors of Divinity teach a I will endeavor to give the people of my own coun-God who hands them over to their brother mortals, try some idea of the comprehensiveness, the magniand says, 'Take them, do with them as you will!' I tude, and the grandeur of this question. How it is will not believe in such a God. I choose the God linked, not only to the fate of millions on this soil, that buried Pharaoh under the waters of the Red but to the fate, through all coming time, of the negro Sea. I choose a God that said, 'If any man taketh race throughout the world. How it has to deal with his brother, and selleth him, he shall surely be put to a mighty aggregate of immortal mind and physical death.' I choose a God who says, Bewray not him energy, now imprisoned and kept down by slavery that wandereth' -- Thou shalt not deliver to his mas- and how it seeks to lift off the weight, and say to ter the servant that is escaped from his master unto nation, 'Be free!' How the cause of abolition here thee.' I choose the gospel which says, 'Do unto is the cause of Christianity itself, and aims to rescue others as ye would that others should do to you.' I this nation from a reproach, which even the heathen believe in that gospel which is written down a lie by nations of the world are free from. How the discussion of slavery is probing to the very core of the na-I am told that the men of this country are free, and tional Constitution, and bringing to light those orig-

GEO. THOMPSON IN PENNSYLVANIA. PHILADELPHIA, June 6, 1851.

Thinking some account of the journey of Grongs Thompson hither might be acceptable, I write you a

I have heard more about the slavery of England last, and in due time arrived at New York. Having since I have been here, than I ever heard during the forty years I have lived there. I never saw a slave in

mart where, for gold, the rights of man are hourly England. Poverty we have, injurious competition bartered away. As usual, trade was thriving, mammon on the throne, and humanity under foot. We passed by the 'Temple of Justice'! where poor Henry est South Carolinian lay a finger upon the wife or Long stood on trial for his liberty on charge of have ing curly hair and a black skin, and where the great lishman would not wait for the courts to avenge the I am here to declare, that, within the reach of -the very streets where Washington and Larar-British laws, within the British dominions, there is for liberty—and thought of the scene, a few weeks not a chattel slave. Even the pauper can bequeath since, in those streets, when a Marshal and his comthat liberty to his son, of which you have deprived pany, under pay of the United States, and by the authree millions of your fellow-beings. You justify, thority of the United States, backed up by the Presand glory in, your revolutionary struggle, but you ident, the Congress, the Priesthood, the Army and were in no more danger then than the slaves are now. Navy, and twenty millions of freemen, led back to sla-You were then 3,000,000 in number. The consus very one poor trembling man ! and then called for the just completed shows the number of slaves to be admiration of those twenty millions of Christian, 3,200,000; and they are just as good as the nation brave, happy and free people, and got it too—beside

We found that true friend of the slave, OLIVER have seen who have run away from the prison-house, at interview. At 9 o'clock, we started for Philadel-there are Washingtons and Jeffersons—ay, and Frank-phia, or rather for Bristal, where we had appointed to meet some friends. We left Bristol in the afterrescuing property such as I have seen and heard noon, and rode some seven miles through a beautiful here at the North from the chains of slavery, I am country to the residence of Robert Punvis, Esq. A hooted at and insulted by politicians and the patri large number of friends had assembled to receive Mr. the man who speaks against a system, the guilt of had returned to their homes, disappointed; but quit Thompson ; but as our arrival had been delayed, many a number were recalled, and a messenger was sent to I shall return to my own land to set before my Philadelphia to inform the friends, who had assemcountrymen the true state of things in this land. I bled at the house of JAMES MOTT, that Mr. Thompson do not disguise from Americans my intention to do would be with them in the evening. So, after ton this. Your public men shall have justice at my Mr. Purvis took us to the landing, and with his lady hands. I owe them nothing, (laughter,) and if I and Mury Grew, we went on board a passing steamer, did, I would settle the account before I sailed. I and in a short time reached the city. At friend Mott's say, my friends, I will endeavor to tell my country- were assembled a host of the noble ones, who had, men the condition of things in this country. I think through the long years of darkness, faced all dan-I understand them. I may not talk so fluently about ger, borne all insults, and outlived the malice of your local matters as one of yourselves, but it is not the enemics of freedom. There was Lucretia Mott, because I do not understand them, but simply be- the noble woman who was the first of her sex cause I am not familiar with your nomenclature. to speak for her sisters in bonds; her calm and state-I think Mr. Bancroft himself, well as he understands ly husband, ever defending Truth, and standing, like a English affairs, would find himself embarrassed in at- pillar, in her temple. There were Henry Grew and English analis, would find nimber control to speak on political matters upon a popular platform. But I think I comprehend what is meant by your various terms, Wnig and Democrat, Pennsylvania A. S. Society, whose vigilance never Free Soiler and Barnburner, Hunker and Silver Grey, slumbers—and his gentle lady, and men and women Liberty Party and No Party man, etc., and I shall assembled in that house, who have suffered more than

those who rallied around Garrison, when he moo almost alone, with the curses of millions pouring upon him, and a price set upon his head: and in the midst stood the champion of freedom, the unpaid adwocate of the poor, the constant friend of the friend. vocate of the poor, the greetings were there given as make this earth seem like a better world, and which pay back in an hour enough of joy to make just labors seem light, and past scorn and hatred of links account. It was midnight ere they separated.

On Tuesday morning, accompanied by a large del-egation from Philadelphia, Mr. Thompson left for Westchester, some 30 miles distant, where a meeting had been appointed for the afternoon. We strive in good time, and went to the house of friend Bernard. There we met many more friends, delight. ed to take by the hand the man who has done as much for humanity. At 2 o'clock, the town was thronged with people who had come in from the farm and villages in the region round about, and the large Friends' Church was filled with an audience worthy of any speaker. Mr. Thompson was received in most cordial manner. He commenced his address and soon took occasion to notice an attack upon him in the village newspaper, called the 'Jeffersonia He very soon disposed of the foolish charges which the humble editor of that never-before-heard-of sheet had brought against him, and spoke at length upon the enormous sin of alarery, the recreancy of stery sect of professed Christians in relation to it, and also of the cool indifference of a large portion of the followers of Penn, Fox, and Benezet, to the condition of the slave. He read some of the horrible advertis ments of the Southern planters; one of which, signed by two justices of the peace, with their seals attached, called upon a runaway slave to return to his master, and, in case of his refusal, authorizing any man to kill him who could find him, and guara exemption from all legal process; and this followed by the master offering a large reward for the slave's capture, and a larger reward to the man who should bring to him the slave's head! He showed the audience the contrast between the guilt and tyranny of this nation and the despotisms of the old world, and how dark and dreadful was the sin of America. His discouse was highly argumentative, and interspersed with passages of great beauty and power; and the constant applause of an audience of 'Friends' testified how well the high expectations of the assembly were realized.

At the close of his address, a village lawyer, named Moneghan, rose and stated that he saw the article in the Jeffersonian before it was published, and gave us to understand that he not only approved it, but that he was also in the confidence of the great editor himself! He then proceeded, with much emotion, to charge Mr. Thompson with being a 'Tory,' and told him to go home and free the slaves of the Eaglish factories, &c. &c. While he depicted the opp of the poor of England, Thompson cried, 'Hear, hear hear !- hear, hear, hear!" In about ten minutes, the orator of Westchester had won an immortality of fame, and had been cheered by at least ten or fiftee people. He ended with a grand peroration, in the style of a sixth-rate actor. Crummels, the manager of the travelling theatrical company to which Nicho las Nickleby once belonged, would have been delighted beyond measure, and would have embraced him on the spot. He was a very tolerable looking man, and used a deal of gesticulation. As he closed his address, he spoke of 'our having beaten old England again and again, (he is the son of an Irishman, who, as far as I can learn, took no part in either war with Great Britain,) and punished that country for its aggression upon as'; and, said he, tapping the left hand side of his vest in a most pathetic and startling manner, 'By the heart of a freeman! by the arm of a freeman! and by the God of the free! (rolling up his eyes to the ceiling till scarce anything but the whites were visible,) we will beat them again, and resent assaults upon our honor and dignity,' &c. &c. &c. The reply of Thompson was surpassingly grand and severe. He answered the charge by referring to his labors for the poor of England throughout a lifetime. 'I a Tory! I, who, from my youth to the present hour, have rebuked oppression and opposed tyranny with all the energies God has given me! I a Tory! who battled for years against West Indian slavery! I a Tory! who, in the teeth of a landed aristocracy, helped to wring from a conservative House of Commons, and a proud and haughty House of Lords, the repeal of the Corn Laws, that the poor of England might obtain their bread cheap in the market of the world! Slaves in England! I denv it! Oppression we have

there : I have done, and am doing my best to remove

en its woes. But SLAVERY is not there! There is an everlasting distinction between the oppression of the English or any other poor, and slavery. Does that gentleman mean to say, that human beings are sold in the market as brute beasts in England ?-that, in England, the honor of the maiden or wife may be rathlessly violated by any lustful villain? Does that gentleman mean to say, that the English laborers are slaves ? I tell him, courageous as he thinks he is, he dare not go to England, and tell an assembly of those workingmen to their faces, that they are slaves! Let me tell that gentleman, that the power of Eagland,-from the monarch on the throne, the prince of the blood, the highest peers of the rea'm, the effeers of the army and navy, and that army and navy down to the lowest official under the government, a combined-cannot enter a poor man's dwelling, and take the child from its cradle, and put it up for sale. All combined, they cannot take the father and mother and children to the shambles, and there sell them to the highest bidder, and separate them foreser. Yes this is done in Christian, republican America! And that gentleman knows it; and he knows also, that there is a heaven-wide difference between the oppression of the poor in England and elsewhere, and the hopeless condition of the American slave; yet he dares insult this audience with the comparison. And what does that gentleman mean by his resentment? Does he think to frighten me? What do I care for his resentment? Has he arguments? Let him bring them here. Has he facts? Let him bring them here. If he means that he is a ruffian, that he carries with him his bowie knife and revolver, I tall him, with the frankness and the courage of an Eaglishman, that he is mistiken in his man, when he seeks to intimidate me with his resentment.' At ercry step of this tremendous answer to this poor tool of party, the audience, forgetting entirely their Que ker opposition to manifestations of applause, responded with boundless enthusiasm. Moneghan made last or two sickly attempts to rally. He had been set on to attack the great orator by a clique of Westchester lawyers and others, who attended to cheer on their victim till he was fairly 'in for it,' and then they abandoned the poor fellow, and were the first to grin at his defeat. It was really a God-send to the sufence, that Moneghan attacked Thompson; for it rous ed T's indignation and contempt, and he poured est his scorn on the miserable pretenders who boast their love of freedom, and are capable of any amount of meanness, wickedness and scurrility in the service of their slave masters of the South. Moneghan sat down pale and trembling, and trying in a most distresses manner to look calm and self possessed, and as though he had not just got a thrashing, which neither he as the hundreds who witnessed it, will ever forget to the end of their days.

L

Bapti Prose throw 18th bors a in the

The people rushed to the platform, eager to shale hands and exchange a word with Mr. Thompson; and for a long time he found it impossible to get through the crowd of friends, who each had a word of through

and of blessing for him.

In the evening, by invitation of an old and stausch
Thompson took friend, Abraham L. Pennock, Mr. Thompson took supper at the Mansion House with some friends; sad in the evening, the polite landlord kindly opened the

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large pariors for the accommodation of all who chose to WORCESTER CO. SOUTH ANTI-SLAVERY Addresses were then made by Messrs. Foster and large partials. The room was seen filled, call upon zar.
and after some conversation, by the request of Cyras and after some behalf of the company, Mr. Thompson Bariege, on history of his connnection with the angive a snow more than the angland and in America. He did so with his usual kindness, and gave also He did secount of his first acquaintance with Wx. LINYS GARRISON, whom he then and now loves and fully appreciates. The company were deeply inter-ested; and though a large portion of them had many cated; and an est they could not leave till ten o'clock

the evening. We left our kind friends, Mr. and in the evening. In the most and to whose hospitality we were much in-Mrs. Bornat deling final leave of the faithful friends of the slare in West Chester, we took the cars for Philthe stare in where we arrived about noon, and went again to the mansion of James Mott. Mr. Thompson gots with Mr. and Mrs. Mott, J. Miller McKim, Burlegh, Thomas Garrett, and others, to Norristown tomorrow to attend a meeting appointed there. I will send you, in time for the next week's Liberator, some account of the Norristown meeting.

LETTER FROM A PUGITIVE SLAVE. LONDON, April 21, 1851.

My DEAR FRIEND MR. GARRISON : hardly know how to begin a letter to you, being as I am such a poor scholar; but I hope you will excuse my poor penmanship. I arrived safe in Liverpool on the 26th of last month, and I thank God for is kind mercy to me whilst crossing the sea; for, indeed, I had a very rough time of it. I was sick all the royage over. I would have given any thing to have been at my journey's end before I was half way; but, withal, I thank God that I am a free man. way i der myself freer than I ever was before. I can call this, with safety, the land of the free and the

Your kind letter arrived a formight ahead of us. I have not language to express my thanks to you; for your letter has carried me far in London and Liverool; and, likewise, that from Capt. Reese to the Rev. Mr. Burnet. Mr. B. received me very kindly indeed. He took me to two neblemen's houses, to see if he could not get me a situation as waiter, and thinks he shall succeed in it; and he took me to the exhibition. I cannot give you any idea of the things I saw there: they were so many in number, I cannot remember all. And I have seen Buckingham Palace, at have not yet seen her Majesty. She was in town when I went to the Duke of Wellington's house, with a letter for a gentleman there.

I got to London on the 13th of April, and was very kindly received at the depot by one of the Rev. Franeis Bishop's friends, of Liverpool. They took us to his house, and got us lodgings for that night; and the next day he took us to the house of a friend of his, and we were kindly congratulated by them also. The Bishop of London could not have been kinder to his own brother than to us.

We had some very fine meetings while we were in iverpoo. My friend that is with me gave a lecture. I could not put confidence in myself to speak in a public meeting. I expect to speak in London tonight, (if God spares me)-but, O! I wish I had words to speak my gratitude to you for your kind letters. But there is One who can reward you better than I can. I have not forgotten to praise his holy name. No-blessed be God, I will praise him while I have breath. Although the slaveholders would not let me have a place in America to rest the soles of my feet, glory to God! I expect one day to have a place of rest, both for soul and body. I know, when getthere, the slaveholders cannot chase me-I shall free as any white man. Is it not a blessed thing, that the poor black men have got a restingplace some where? I can tell you, my dear friend Mr. Garrison, if we should never meet in the flesh again, I expect to meet you, by the grace of God, in bright glory. Tell the slaveholders to go on, for God is about to take the poor negroes home to rest. Please to tell all the poor runaways to serve the true and living God, for he is able to deliver them safe through all trials and hard crosses. Please remember me to all my friends in Boston; the blessing of God on them is the prayer of their humble servant. Please to remember me to Captain Reese. I thank him kindly for his letter. Mr. Burnet is well, and wishes to be remembered to him. Please to tell Captain

> Your most obedient servant, FRANCIS S. ANDERSON.

P. S. Mr. Daval desires his respects to Mr. May and feels very thankful to him for a kind letter which he received from him, containing letters of introduction, and says he had a very pleasant passage over, not having had a day's sickness; and he desires that if any friends ask after him, that you will be so kind as to give his love to them, and tell them that he is quite as comfortable as can be expected under the cirstances in which, through divine providence, he is placed. And may the Lord bless the labors of the abolitionists!

Reese that Mr. Jones has left.

(1) This worthy fugitive evidently will be puzzled to know what our esteemed friend George Sunter, Jr. (see his letter on our last page) means by his declaration, that the Queen and Parliament stand in the same relationship to slavery as does your President and Congress'-' Victoria's dominion is a slaveholding dominion, &c .- Ed. Lib.

PREDERICK DOUGLASS.

DEAR ME. GARRISON: Most unwilling, on every account, to engage in a stroversy with FREDERICK DOUGLASS, I still wish to notice, briefly, his remarks in the last North Star. 1 an sorry that he is so much annoyed at what I said of his remarks at Syracuse. If what I said is true, or he my savor of truth in it, it was mete and right that it should be said, and cannot, in the end, harm him or any one. If, on the other hand, it is not the truth, no one can more regret, than I do, the misunderstanding into which I fell; for I suppose that Mr. Douglass, sharply as he writes, does not imagine that I have intentionally misrepresented his language or

miner at the late annual meeting.

But as I see, in a late number of the North Star.

Charles that he 'fully endorses' your criticism upon Charles Samer's letter to the Legislature of Massachusetts, wherein you spenk of the Union of these States as ' a nite remented with blood, and reared on the prostrate bodies of three millions of slaves, I begin to think that I really have misunderstood Mr. Douglass, that my ears deceived me, and that he is not, after all, about to take an oath to support this Union, or hake any other man his representative to take that outh for him. Indeed, how can he do so? How on he regard the Union as red with the blood of his bethree, and yet be a party to it? It is more important, it seems to me, to clear up this difficulty, than to tim saide to magnify into a personal affront what was terer so intended by me.

Truly yours, Leicester, June 7, 1851.

MARRATIVE OF A MISSIONARY WHO

WAS LYNCHED IN KENTUCKY. Ed. E. Mattrews, Missionary of the American Reptist Free Mission Society, who was lynched while Prosecuting his labors in Kentucky, having been thown ten times successively into a pond, on the bih of February last, will give a narrative of his laand sufferings next Sunday evening, June 15th, in the Tremont Temple, at 1-4 before 8 o'clock. Will the pastors please give the above notice to their congregations?

high school in Millville, told his scholars, a short time since, that the 'negro race were cursed of God.' He requested the reverend gentleman to inform the audience whether said statement was true, and, if so, to give the people the benefit of his discovery.

After some hesitation, the gentleman rose and said he had been misrepresented. That during the recitation of the class in Physiology, the question was asked by one of its members as to the cause of the differof the Norfolk Co. A. S. Society, in the vestry of the ence in color between the black and white races. That Universalist Church, at the usual hours of public serinterrogated, he admitted that it was his opinion that appointed Secretary. The hall was filled with attena curse was pronounced upon the African race in conwould be far distant when it would be removed.

their parents?

said they had been for many centuries sunk in the It is hoped there will be a large attendance. ed what proof he had that they were any more de- V. WENTWORTH, Secretary. graded than the white race? He then went on to say that slavery originated in Africa, and had contin- A SCRAP ON THE PHILOSOPHY OF REued to exist there down to the present day. He was reminded by Mr. Foster, that the most distinguished divines in this country, who sustain the institution of slavery, are of opinion that it always existed; that I would n't give a c slavery, are of opinion that it aways exhaust, it is a patriarchal institution, and cite Abraham as ical—steeped in radicalism—radical all over; and I being a great slaveholder. Was Abraham a negro? The gentleman thought it very evident that a curse not an ultraist—if he did not go far, very far, a great was upon them, from the fact that they were in the habit of committing the greatest crimes; that they were split up into small tribes, were continually at war with each other, and were guilty of the terrible crime of making slaves of their captives. It was a ties, and the leading ministers and church members

The crime of kidnapping and returning

What is ultraism? It is going beyond—not stop-

Quite an interesting discussion then followed in re-

House on Sunday morning, at 10 o'clock.

SUNDAY.

tics are the accomplices and abettors of the slaveholders, and as such, we cannot regard them as moral men Why would he go a part of the journey, and then and good citizens, but as the practical enemies of their stop before he gets through? An individual who principle, and governed alone by sordid selfishness would have to be said of him that he was wild, and and a base subserviency to party.

as such, are unworthy of our respect as abolitionists. pled with before the evil can be removed. The true These men, some of them, stand high in public es- philosophy of reform, then, is to have to do with this community. Prof. Webster stood high but a few thoroughly uncompromising as possible. months ago. Daniel Webster once stood high, but I 1 may, perhaps, apply these thoughts to the antiam happy to say that he is sinking fast in the estima- slavery enterprise, in some future number of your tion of his fellow-men, like his illustrious namesake. paper. Napoleon Bonaparte stood high. Judas Iscariot was a popular man, because the Scribes and Pharisees patriots, but wholly devoid of patriotism and true Conventions now about to commence; several of the Christian principle. interests. Every one of us should be engaged in this then, all who would 'obey God rather than man these political parties, and they should be made to land soil. feel that we are in their presence continually.

AFTERNOON. A song. Abby K. Foster offered the following :-

Resolved, That truth spoken and lived out through

A quarterly meeting of this Society was held in Millville and Blackstone, June 7th and 8th. The first meeting was held in Darling's Hell, in Millville, on will not soon be forgotten. Remember, (said Mr. F.) Saturday evening, and was called to order by the Pres. if you stand with them here, you will stand with ident. Addresses were made by Stephen S. Poster them at the final judgment. We hope the young and Samuel May, Jr. At the close of Mr. May's re. people of this place will see the error of their ways, marks, the Secretary stated to the meeting that he and no longer lend their influence to sustain a church had been informed that a gentleman then present, which is in full fellowship with those who buy and who is an Orthodox minister, and who teaches the sell the image of their Maker at public auction. Adjourned, sine die.

EFFINGHAM L. CAPRON, President. JOHN H. CRANE, Secretary.

ANTI-SLAVERY CONVENTION AT STOUGHTON.

According to notice, a Convention was held in in replying to the question, he gave the opinion of vice. The President of the Society, Edmund Quincy, others, and not his own. But after being further took the Chair, and V. Wentworth of Stoughton, was sequence of certain transactions which took place in the days of Noah. It was his opinion that the curse bury, and Treat of Ohio. The ecclesiastical and postill remained upon them, and he feared the day litical aspects of Stavery occupied the chief attention would be far distant when it would be removed.

He was asked by Mr. Foster if he thought it was right for God to curse the children for the sins of and attention. It was indeed an encouragement to continue our Sunday Conventions, so successful was The reverend gentleman thought he was not competent to judge; that if we were to believe the Bi-tended to the anti-slavery visitors, for which they de-ble, God had done it in several instances, and why not sire to express their thanks. The next Convention of in this? To prove that they were under a curse, he this Society will be held at Canton on the 22d inst.

EDMUND QUINCY, President.

FORM.

Boston, June 6, 1851.

I would n't give a cent for a man, unless he was radwas upon them, from the fact that they were in the way beyond where most folks can even see. I would n't

mmon thing for them to kidnap the weak and unprotected, and drag them off to interminable bondage. thing new, and not half of it—to right all the wrong, Has not the same thing been done in Boston? asked and not leave some. And what is radicalism? It is Mr. Foster. The highest crime possible for human striking at the root of things—it is going to the botbeings to commit, has been perpetrated in the capital tom. He who is not radical, then, who does not of this Commonwealth, within the last two months, strike at the root, leaves something below him—leaves and that, too, under the sanction of the city authori-

Thomas Sims was as much more deep and damning as ping till you get there—laboring till you secure the bis enslavers are more intelligent and refined than object. It is not going beyond the object, but only till you reach it; and it is called ultraism simply be Quite an interesting discussion then followed in re-ation to free meetings, the church and ministry, &c.

man must be chargeable with ultraism, then, as well It gives no pleasure to say that such blasphemous as radicalism, in order to be a reformer. So he must, It gives no pleasure to say that such plasphenous sentiments have been uttered in Millville, by one who acts as a religious teacher, and an instructor of the rising generation. We must say, that much as we no help for him. I know it is generally supposed abhor the dogmas of this reverend gentleman, he had that these two words are synonymous; but those the honesty to attend our meeting, and we therefore who think so were never more mistaken in their think him entitled to much more respect than his lives. The words mean exactly the opposite of each brethren of the ministry, who practise the doctrines other. To be an ultraist, is to be a conservative. he has the courage openly to avow. We believe Most men will think I am wrong here, too; they will there is more hope of him than of either of the other say that these words mean the same thing, and the Adjourned, at 10 o'clock, to meet at the Town out of the way, in both cases. An ultraist is a conothers do not. But they certainly must be very much servative-it is his whole object to preserve-to preserve good, and right, and justice-to preserve every Met according to adjournment. The meeting was every thing, except evil, (and no man in his right mind opened by a song. On motion, a committee of busi- would want to preserve that.) And it is only that he ness and finance were appointed. Samuel May, Jr., may thus preserve good that he is an ultraist; he led off with an impressive speech. He read some tries to kill all wrong, that right alone may be left. passages of Scripture approving of the position of The man who is not an ultraist is a destructionist; for minor considerations, he is willing to have truth, Stephen S. Foster offered the following resolu- justice, liberty sacrificed, and, of course, he is a fa-

Resolved, That in the great controversy which is And especially must be be so, else why would low going on in this country in behalf of liberty, all he be so foolish as to put himself to so much trouble who continue to sustain the two great political par- for nothing? Why would he take some of the steps country, devoid alike of patriotism and true Christian | would act in this manner must be crazy; at least, it fanciful, and visionary.

This resolution affirms, said Mr. F., that Whigs and Reform supposes an evil to be corrected—that evil Democrats are the accomplices of the slaveholder, and must have a cause—and that cause must first be grapteem. It is not uncommon to see men the most in- cause—to strike at the root—to kill the life out of the famous in guilt stand high in the estimation of the bottom; in a word, to be as radical, ultra, and

JOSEPH TREAT.

PARTICULAR NOTICE. could use him just as the South can use Daniel Web- The friends of the anti-slavery cause in Massachuster. Politicians have no respect for each other. Setts and the other New England States are requested Each knows that the other is a knave. They are not to take particular notice of the series of Anti-Slavery Why do not the slaves rise and first of which will be found announced in this paper. assert their freedom? Because Daniel Webster and We invite the active and hearty co-operation of every Millard Fillmore are going through the land calling friend of the slave. The platform in all these Conupon the youths to arm themselves to assist in keeping them in their chains. I hope the resolution will whole subject of Slavery, so long as that discussion be examined, and if true, reduced to practice. Every is maintained in candor and propriety; and the closest thing depends upon our personal bearing. I care scrutiny is invited of the principles and measures of nothing for your voting. It would be but one day's the Abolitionists, by our friends and by our oppowork in a year. What I should feel proud to accomnents. Come up, then, to the help of this righteous
plish would be to inspire every one of you with the
cause. Sustain these meetings by your presence. deepest abhorrence of the supporters of these parties. Participate in them freely, remembering those in I look upon them as utterly devoid of feeling toward bonds as bound with them. Fear not to face the optheir follow-men. They are willing to rob and tram-ple out the heart's-blood of their brothers at any spirit and in all its devices, and will shrink before the time, providing they can promote their own personal fearless gaze of honest and truth-loving men. Come, cause, and endeavor to be a bright and shining light. and make these anti-slavery conventions the most bold We should every where be the dread and terror of and effective that have ever been held on New Eng-In behalf of the Board of Managers of the Mass.

Anti-Slavery Society,

SAMUEL MAY, JR., General Agent.

Reselved, That truth spoken and lived out through the saily conduct of abolitionists is the mean, and his representative to take that the support that truth spoken and lived out through the saily conduct of abolitionists is the mean, and the only means, on which we rely for the overthrow of the eigentic system of American alavery.

The subscriber has in his care an unusually interesting infant, but a few days old, which needs have a party to it? It is more imports, to fee eigentic system of American alavery.

Readwel, That, from the nature of the Federal Readwel, That, from the nature of the self-stage of his official duty, arrested the man, point State Street, and conveyed him to the United States Court Readwel, the critical states of the carried forexment, in its organization, it is impossible that any thing should be gained for liberty through its to the first the present of the subscriber has in his care an unusually included the subscriber has in his care an unusually included the coll mean part of the algerd for the alleged functions:

The subscriber has in his care an unusually included the coll mean part of the algerd functions:

The subscriber has in his care an unusually included the coll mean part of the algerd functions:

The subscriber has in his care an unusually included the coll mean part of the carried of his official duty, and the present of the carried of the carrie

THE EIGHTEENTH

NATIONAL

ANTI-SLAVERY BAZAAR.

TO BE BELD IN BOSTON, MASS., DURING
THE CHRISTMAS WEEK OF 1851.

In addressing the friends of the Anti-Slavery
Cause at the present time, and in once more seeking
their aid and co-operation, the Bazsar Committee
feel more deeply than ever before not only the necessity for such aid and co-operation, but an entire assurance that no representations nor arguments are
needed on their part to secure both in a fuller measure
than on any previous occasion.

The crime that has recently been perpetrated in our
midst in the re-enslavement of an innocent man, effeeted as it has been by the help, connivance and
sympathy of the magistrates, merchants and churches
of Boston, exhibits a state of things which must supply to every heroic and conscientious person such
motive for exertion as no word, however eloquent,
could furnish.

Indeed, all human language assess inadequasts to could furnish.

could furnish.

Indeed, all human language seems inadequate to depict the condition of a nation such as ours. Only in the language of prophets and apostles can its guilt be made truly to appear. The fearful descriptions of apostate Israel, making 'many prayers' with hands 'full of blood,' seeking how best to unite robbery and burnt offering, may be, without fanaticism or exaggeration, strictly applied to this community and the nation of which it makes a part. Can we arrive at a more charitable judgment, when remembering that three millions of men and women, as good in the sight of God as their enslavers, their improvement, happiness and salvation as dear in his sight, are held as goods and chattels by a people professing not a mere nominal and historical Christianity, but holding, by an immense majority, to those tenets which claim and maintain the title of evangelical? It is the guilt and shame of this nation not only that it is a slaveholding one, but that at the same time it claims as its own the names Republican and Christian. The life-long misery of millions of slaves is not her chief condemnation. As misery of millions of slaves is not her chief condem nation. It is, that the light within her having be come darkness, she is in reality the ally and support er of every form of oppression, despotism and hea-thenism the world over. The fact that great material prosperity exists through our whole country, and that amid a large minority the fruits of virtue and morality abound, does not invalidate this statement. We may better learn from the teachings of past History how a people corrupt as powerful affects the world's destinies than from the narrow field of mere personal experi-In view of truths like these, we would trust that

with ourselves and all co-operating with us, the spirit

with ourselves and all co-operating with us, the spirit of labor and self-sacrifice may be increased ten-fold, so that the success of this special effort may prove in some degree commensurate with the increased perils and responsibilities of our position.

Should this appeal meet the eyes of any hitherto indifferent or opposed to anti-slavery principles, to such we would say, 'The abolition of slavery is as truly your duty as ours. If you have never felt the claims of humanity before, respond to them now. In the belief which we entertain and the action flowing therefrom, we appeal for our justification to the teachings of the New Testament, to the recorded testimony of all by-gone ages as to the value of freedom and the villany of slavery, and finally to the secret consciousness of every human heart. You know that you would spurn and reject slavery for yourself or those dear to you. Do you not blush, then, if money or ambition, or high standing in a pro-slavery and by consequence an apostate church, shall have hitherto led you to actively aid or ignore the enslavement of

We turn with undoubting confidence to those friends in Europe, who have sympathized so truly with us, and have in so unwearied a manner shown their faith by their works. We are laboring for the destruction of a system which is the enemy of human nature every where, the opponent of civilization, the foe of all just government, the corruptor and uproter of Christianity in every nation where it exists. Under these circumstances, we feel at liberty to ists. Under these circumstances, we feel at liberty to ask the aid of all of every clime, race or creed, to whom justice, humanity and freedom are words dear and sacred. We rejoice to recognize a spirit higher and holier than any feeling of nationality, uniting all who labor together from unselfish motives for the promotion of an object noble and heroic as oursthe abolition of the vilest system of slavery the sun wee saw by the entire and uncompromisi of the truth alone. ANNE WARREN WESTON.

ANN GREENE PHILLIPS, HELEN E. GARRISON. MARY GRAY CHAPMAN. MARY MAY, SARAH R. MAY. CATHARINE SARGENT. HENRIETTA SARGENT, HANNAH TUFTS, FRANCES MARY ROBBINS. THANKFUL SOUTHWICK, SARAH H. SOUTHWICK. CAROLINE F. WILLIAMS, MARY H. JACKSON. ELIZABETH GAY. CHARLOTTE S. SARGENT. LOUISA LORING, SARAH S. RUSSELL. MARIA WESTON CHAPMAN. ELIZA LEE FOLLEN, SUSAN C. CABOT. CAROLINE WESTON. SARAH B. SHAW. ELIZA F. EDDY, MARY WILLEY, EVELINA A. S. SMITH, ANN R. BRAMHALL, LYDIA PARKER. MARIA LOWELL, ABBY FRANCIS, ELIZABETH A. COTTON. Boston, May 21, 1851.

PUGITIVE SLAVE EXCITEMENT IN CHI-CAGO, ILL

The Chicago Journal of June 3d, contains the fol-The city, for the last twenty-four hours, has bee

the scene of considerable excitement, occasioned by the arrest of a colored man claimed as a siave, by an agent for the alleged master, from the State of Mis-

From the Chicago Tribune.

Quite an emute occurred yesterday afternoon. As the slave catcher was proceeding along Clark street, quite a crowd followed, some of whom shouted at and jostled him. He seemed to be a good deal frightened, and surrounded by constables who kept off the crowd, hastily took refuge in Justice Lowe's office.— Meantime, two men, one white and the other colored, were caught and dragged to the watch house, neither of whom, we are told, had anything to do with the disturbance. The white man was handled very roughly.

SECOND DAY, Wednesday, June 4. George Manierre, Esq., counsel for the defence, opened by stating, in detail, his objections to the reception of the record of proof offered by the claimant's

fered; that he did not expect any compensation.

Mr. Larned impeached the testimony of the witness on the ground that a reward had been offered, and there was no evidence of its having been with-

drawn, and that, therefore, the witness was interested drawn, and that, therefore, the witness was interested in the conviction of the defendant.

The Commissioner ruled the testimony admissible. The defendant was here brought forward and placed in front of the witness. Witness was asked if he knew him. He replied that he did. Defendant remarked, 'I don't know you.' Witness was then asked how he would describe the color of the defendant. He said he would call it a dark copper color. (He is year black.)

the case stands, when last heard from.

The alleged fugitive gave his name as Moses Johnson. He appears a very inoffensive boy, with but slight indications of intellect, and of inferior physical development.

Boston, June 8th.

A fearful tragedy took place last evening in Roxbury. A young man, representing himself as a stranger from Hope, Me., called at the house of Dr. A. J. cummings, a very respectable physician, and requested ed medical advice. The Doctor being out, Mrs. C. in-vited him to step into the parlor, where he sat down took off his cravat, and complained of pain in his side. At that moment, a little daughter of Dr. C. came running into the room, when the man instantly drew a razor from his pocket, and cut the child's throat from ear to ear! The mother sprang forward, and in her efforts to protect her child, was herself badly wounded in the hands. She then fled from the house with the servant girl, pursued by the assassin. The neighbors were alarmed and rushed to the spot, when the man cut his own throat, and fell dead in the street.—
The little girl also died instantly; she was an only child. The man's name is supposed to be Ephraim G. Daggett. He was, doubt.ess, insane.

TREASURER'S REPORT Of Receipts, from April 1st to June 1st. From Mrs. M. M. Brooks, Secretary \$40 00 From E. J. Kenny, Treasurer Essex Co. A. S. Society,
From Mrs. R. Smith, to redeem pledge,
D. Hinkley, Hyannisport, do. do. From S. May, Jr., for collections :-At Abington, \$10 20, in part for his own pledge, 25
Of Dr. Fiske, of Fall River, to redeem pledge, 3 00
Of Wm. Sparrell, Boston, do. do. 5 00-43 From Parker Pillsbury, for collections :-In Biddetord, Me., 7 70; of Isaac Worster, Milton, N. H., 2, 9 70 Of George Worster, do., 1; Stephen Shorey, do., 50c, In Rochester, N. H., 1 62; Roxbury, Mass., 2 25, 3 87

Norfolk Co. A. S. Society, 16 38; Canton, 2 90, 19 28

N. Tillinghast, Esq., Bridgewater, 20 00—54 35 From Mary G. Chapman, to redeem From C. C. Burleigh, for collections :-In Grafton, 1 34; Seekonk, 1; at Marshfield, 75c, In Manchester, 15 00-18 09 From Plymouth Female A. S. Society, Proceeds of Fair, in part, From Daniel Foster, for collections in Springfield and Chester village,

431 09

COLLECTIONS ses of New England Anti-Slavery Conv anti-Navery

feeted by Financial Cos

5 00 | Sarah Pord

2 00 | Darby Vassall

3 00 | D. Ford

2 00 | Mr. Jones

2 00 | Lucy Stiles

7 00 | G. A. Swasey

8 00 | C. H. Goodnough

9 | C. Adams

10 | L. W. Bigelow

10 | Mr. Spooner

10 | N. H. May, 1851, as reported by Financial Comm Francis Jackson A. M. Chase Andrew Robeson Edmund Jackson N. Tillinghast W. Phillips Thomas Davis N. M. George J. R. Manley R. R. Crosby Thos. J. Hunt R. W. Henshaw O. Holland S. Boynton C. C. Russell W. C. Nell S. S. Russell Mrs. Sargent Geo. M. Rogers Mary Lennon Pater F. Sperier N. Safford N. Sanord S. Boynton Mr. and Mrs. Ale N. Swasey J. M. Spear Helen E. Garriac A, Stanwood Mrs. May H. Elwell, Jr. E. A. Elwell
P. Libby
B. Chase
J. B. Studley Stephen Barker Richard Clap Luther Melendy J. B. Smith

O J. Smith

A. C. Dunnison

C. Augustus Hovey

Geo. Adams

Elizabeth H. Porter B. Spooner Miss Lindsley R. Howland N. B. Spooner Daniel Foster E. H. Merrill M. B. Johnson Mrs. S. C. Whitney Nancy Lovell Lucy Stone A. K. Foster 1 00 | W. C. Stuart O. G. Cheever W. P. Peakes Louisa P. Pratt Caroline Hobart Anna Alley Betsey C. Shaw Mr. Pinkham Mr. Bailey Phonographic Paulina Gerry Mrs. B. Spooner O. John C. Bramball Job Luther C. T. Richards Sarah J. Davec H. P. Trask
L. A. Allen
Geo. J. Peterson
Horatio Bates
Mrs. L. L. Walton Martha B. Goodrich Mrs. Marjoram M. Wellington 0 50 C. and E. Wellington 50 Miss Davee Miss Davee
Mrs. Sargent
Parker Pillabury
J. T. Sargent
S. G. Gilmore
G. W. Gilmore
Abby Howes
Mrs. P. Bradish
S. B. Kendall
Richard S. Edes
W. C. Stuart
H. Greely

J. Rogers N. B. Some errors, chiefly owing to the difficulty of reading names taken with a pencil, may be found in the above. This does not affect the amount actually received and paid to the Treasurer.

0 50 W. C. Suarv
0 50 H. Greely 0 50
0 50 Loring Moody 0 50
0 50 Friends 25 04
0 75 Cash, in various 21 09

Mrs. Wellington

Mrs. E. Ayres
P. Cartland
Remond

S. B. Kendall

Geo. Studley Henry Elwell, Jr., D. S. Whitney P. Scarborough

H. Minton E. D. Williams

ANTI-SLAVERY CONVENTIONS.

NORTH BROOKFIELD, (Worcester Co.) Saturday Ecening and Sunday, June 14 and 15.

This Convention will be held in the Town Hall, commencing at 71-2 o'clock on Saturday evening; and will be attended by Samuel May, Jr., Stephen S. Foster, and Lucy Stone.

DUXBURY, (Plymouth Co.)

Sunday, June 15.

To be held in the Town Hall, and will be attended by Parker Pillsbury, Nathaniel H. Whiting, and others. ABINGTON, (Plymouth Co.)

Sunday, June 22. This meeting will commence in the Town Hall, at 10, A. M., and will be attended by Wm. Lloyd Garrison, Parker Pillsbury, and George W. Putnam.

CANTON, (Norfolk Co.)

Sunday, June 22.

This meeting will commence at the usual hours of service. The place or places will be stated in the next Liberator, and in handbills in the town. Edmund Quincy, and other speakers to be announced hereafter, will attend the meeting.

JOSEPH TREAT. Of Ohio, on behalf of the New England A. S. Convention, will lecture and attend meetings as fol-

lows :--Rockport, Priday, Gloucester, Saturday, Surday, Sunday, Friday, Saturday, Sunday, Friday, Saturday, Essex, Rockport, Gloucester, Essex, Plympton, Kingston, Plymouth, . 22. Sunday, Will Jonathan Walker please send the notice

OLD COLONY.

A meeting of the Plymouth County Anti-Slavery Society will be held on Sunday, June 15, in Duxbury Town Hall.
Parker Pillsbury, N. H. Whiting and others will address the meeting. address the meeting.
BOURNE SPOONER, President. H. H. BRIGHAM, Secretary.

CHARLES C. BURLEIGH, An Agent of the Mass. Anti-Slavery Society, will hold a meeting in HINGHAM, at the Town Hall, on Sunday, June 15, at the usual hours.

ANTI-SLAVERY MEETINGS. CHARLES LENOX REMOND and WILLIAM C. NELL will hold meetings in the following places:-Marblehead, Sunday, June 15.
Pawtucket, R. I. Tuesday, "17.
Providence, Nantucket, Thursday & Friday, 19 & 20.

Will some of the devoted friends of the cause, in each of the places named above, please give their co-operation, by making such arrangements as may secure a successful meeting?

HENRY C. WRIGHT AT HARWICH. HENRY C. WRIGHT will lecture on Slavery and War in Union Hall, Harwich, on Sunday next, 15th instant, all day, at the usual time of service.

DR. W. P. COLLINS

WISHES to inform the readers of the Liberator, 'every body else, and the rest of mankind,' that he is yet at the North Providence Water Cure Establishment, where (as formerly) he treats all manner of diseases Hydropathically, and warrants improvement. May 30

Phrenological Examinations.

DR. NOYES WHEELER, PRACTICAL PHRENOLOGIST.

HAS taken Rooms at No. 34 Transort Row, Boston, where he is prepared to give professional examinations and advice, including Charts, and verbal and written delineations of character, talents, dispesition, capabilities, most suitable occupation, &c. &c. Office hours from 1 to 9, P. M.



For the Liberator. PLEA FOR THE PALLEN.

I am thy sister, fallen though I be ; Thine erring sister-Oh! be kind to me! Not always was I what I now appear; Save me from deeper guilt—stand kindly near;

For, ah! Temptation's voice hath syren power To lure the weak one, in the trial-hour; Ye that are strong, Oh! aid the weak to stand, Give to the fallen a friendly, helping hand. From Virtue's path our erring feet have strayed;

To guide us back we ask your kindly aid. Lo! Vice's mists encircle us around, And in our path are thorns that deeply wound. Ye deem us heartless, void of love and truth; Ah! ye forget that thoughtless, friendless youth, Though by the Tempter led so far astray, Would glad return, would ye but lead the way.

Speak kindly to us, for we long have borne The cold world's censure, and the words of score O'er our crushed hearts pour Pity's soothing balm With Sympathy's strong power our passions calm. Oh! we are weary—lead us gently home; Sure in our Father's house there still is room. Will it not be to thee a joy untold To bring a lost one back unto the fold?

Think how the memory of a deed so blest Shall fill thy life with peace and tranquil rest; How like the 'gentle Teacher' thou shalt grow, And his great heart of love within thy heart shall glow.

Barre, Mass., 1851.

From the National Era. MOLOCH IN STATE STREET. BY J. G. WHITTIER.

The moon has set: while yet the dawn Breaks cold and gray, Between the midnight and the morn Bear off your prey!

On, swift and still !- the conscious street Is panged and stirred: Tread lightly ! that fall of serried feet The dead have heard!

The first-drawn blood of Freedom's veins Gushed where ye tread: Lo! through the dusk the martyr-stains

Beneath the slowly waning stars And whitening dawn, What stern and awful presence bars

Your way with scorn? What faces frown upon ye, dark

With shame and pain? Come these from Plymouth's Pilgrim bark? Is that young Vane? Who, dimly beckoning, speed ye on

With mocking cheer? Lo! spectr | Andres, Hutchinson, And Gage, are here!

Through Moloch's fire. Flesh of his flesh, unsparing, passed The Tyrian sire. Ye make the ancient sacrifice

For ready mart or favoring blast,

Of Man to Gain,

That Trade may thrive where Freedom dies, Hush step, speak low! ye hide not so

Your rite of hell: By heaven above and earth below Ye'er heeded well.

Ye sow to-day; your harvest, Scorn And Hate, is near; How, think ye, freemen, mountain-born, The tale will hear?

Thank God! our mother State can yet Her fame retrieve; To you and to your children let

Chain Hall and Pulpit, Court and Press,

Let honor, truth and manlines Like wares be sold. Your hoards are great, your walls are strong, But God is just;

The gilded chambers built by wrong Invite the rust. What! know ye not the gains of crime

Doomed ventures, which the waves of time Have darkly strown !

Thank God! the Pilgrim State remains What she hath been; Her inland hills, her seaward plains, Still nurtured MEN!

Nor wholly lost the fallen mart-Through many a free and generous heart Still pours its flood.

That brave old blood, quick flowing yet, Till a free people's foot is set On Slavery's neck.

Even now, the peal of bell and gun,

Tell of the first great triumph won In Freedom's name The long night dies: the welcome grey

Of dawn we see; Speed up the heavens the perfect day, God of the free!

*It would have been impossible for the United States marshal thus successfully to have resisted the Iswof the Sare, without the assistance of the municipal authorities of floston, and the countenance and support of a numerous, wealthy and powerful body of the citizens. It was in evidence that fifteen hundred of the most wealthy and respectable citizens,—merchants, bankers and others,—volunteered their widths are this coveries. No watch was kept upon the doings of the marshal, and while the State officers slept, after the moon had gone down, in the darkest hour before daybreak, the secured was taken out of and was taken out of our jurisdiction by the d police of the city of Boston,"—Report in the of Massachusetts on the Case of Thomas Sims.

SONNET. BY HARTLEY COLEMINGE. Hast thou not seen an aged rifted tower, Meet habitation for the Chost of Time, Where tearful ravage makes decay sublime. And destitution wears the face of power? Yet is the labric deck'd with many a flower Of tragrance wild, and many-dappled hue, Gold streak'd with iron brown and nodding blue, Making each ruinous chink a fairy bower. E'en such a thing methinks I fain would be Should Heaven appoint me to a lengthen'd age; So old in look that Young and Old may see The record of my closing pilgrimage; Yet, to the last, a rugged, wrinkled thing, To which young sweetness may delight to cing!

Reformatory.

WOMAN'S CONVENTION.

Axnon, May 28th. The morning on which the Convention met was exceedingly inauspicious; from a very early hour, the rain descended in torrents. Notwithstanding this, before the hour of meeting, many began to assemble at the Universalist Church, so that when the Convention was called to order, a large assemblage of the friends from different parts of the country were in at-

The Convention was called to order by Mary Any Johnson, who read the call; when Committees were appointed to nominate officers and to prepare busi-

The following are the permanent officers of the President-FRANCES D. GAGE.

Vice Presidents-L. A. Hine, Mrs. Swift, Mrs. C. Burr, Mrs. Whiting, Mrs. Ackley, Miss Webb, Mrs. Mary Corner, Mrs. Whiting, Mrs. Severance. Secretaries-Mrs. Tracy, Marius R. Robinson, Sallie

-Mary Ann Johnson, Dr. A Brooke, Mary Stanton, Rev. Mr. Webster, Jane Swisshelm, Jacob Heaton, Mrs. Baker, Mrs. Townsend, K. G. Thomas, L. A. Hine, Maria Giddings, Mary Gilbert, Betsey Coles, J. W. Walker, Cordelia Smalley. A beautiful, though short, address was read by the

Letters were received and read from Mrs. C. I. H. the expenses of publishing the proceedings of the Nichols, Mrs. L. J. Pearson, Mrs. L. N. Fowler, Religious Meeting of Congregational Priends, Ohio.

An article written by Charles Alcott for the press was read by L. A. Hine. The object of the article was to show that, both from Revelation and Nature, women have the same right as men to the right of suffrage, but not to the holding of office. It is a queer document-a compound of wisdom and folly, of selfevident propositions and monstrous absurdities.

AFTERNOON SESSION.

The church is crowded to overflowing. The Hutchinsons are present and preparing to sing. The clouds and rain have passed away, and hundreds are pouring in from all parts of the country. The glorious moun tain singers have just finished one of their inimitable songs, infusing into the hearts of all a foretaste of the time 'that 's coming right along.' The first verse of the song is as follows :-

> Behold the day of promise comes Full of inspiration—
>
> The blessed day by prophets sung—
> For the healing of the nations! For the nearing of the instants.
>
> Old midnight errors fice away—
>
> Ay, soon will all be gone,
>
> While heavenly angels seem to say,
>
> The good time's coming on;
>
> Co ning right along,

Coming right along, The blessed day of promise is coming right along. Among the mass of reformers present is Joseph Barker, of England, whose labors in the cause of lib erty are so well known.

Sarah Coates is now addressing the meeting in most clear and impressive manner. It will not be necessary to give an outline of this address, as it will undoubtedly be published.

This much may be said, that the object of the address was to induce women to take higher and broader ground than they had hitherto done. The author thinks that caring only for woman is selfish; that they ought to seek the elevation of all. That this movement seems to set the sexes in antagonism. Men love woman, and are not to be charged with being her oppressors. The great cause of all the evils under which we groan, Miss Coates contends, grows out of the perversion of the Love principle; and even in this, she thinks that woman herself is mainly to blame. Woman's influence over man is all but infinite and she thinks that men are ready to do all that woman

Many of the thoughts of this lady were very beautifully expressed, and seemed to produce quite an effeet on the audience; although there would be many present who would think they lacked point and radi-

The resolutions presented by the Business Committee were read.

first time she ever spoke in meeting, and did not know ence of custom, we can rely alone for their correc how. She took strong ground against the idea that ton upon such means as will enlighten public sen men and women are alike in their moral and intellectual natures. She contended that there is a difference only hope to achieve in a gradual manner, though i in their physical organization, and therefore in their a constantly increasing ratio. intellectual; and, growing out of this, a difference in their duties. Mrs. Swisshelm is an odd genius. She the people exercise a most potent influence in mouldlives amid opposition, and seems to have a constitu- ing public sentiment, we call upon them, as they tional tendency to antagonize. This seems to be the would desire to promote a religion which is pure and ease in her present speech. She is saying all manner undefiled, to afford special instruction in those princiof things about the question; but it would be difficult ciples of natural justice and equity on which alone to tell which side she is on. She protests against all true religion rests, and to point out the violatio hard language, and thinks man never intended to ty- of them in those oppressions which are endured by

Joseph Barker spoke on the difference existing beyet he did not see that that ought to be a reason for giving shape to that public sentiment which sustain

Mrs. Coe part took the floor, and in a brilliant a-ked, with great effect, Where has man obtained his generation, we call upon all teachers, upon parent either in nature or reason.' She is a splendid orator. EVENING SESSION.

The church is a perfect jam. Every place where a the afternoon are again taken up.

Mr. Howell, of Pa., is now speaking on the equality of the sexes-a thing so self-evident that I am astonished that people find any thing to say on the subject. J. W. Walker next addressed the Convention, contending that the equality of the sexes was self-evident, and that it was a waste of time to discuss it. The questions were-What are the wants and necessities of woman? What are the wrongs of which woman complains? How are these evils to be remedied? These questions were urged at considerable length. The Hutchinsons then sang a beautiful song, which

was loudly cheered. Mrs. Coe then addressed the Convention on the le gal condition of woman. She ran the analogy between the condition of woman and that of the slave. Admitting, of course, that the condition of the slave is incomparably worse than that of woman, still, in some particulars, their condition is strikingly similar. ing to woman, producing a powerful effect on the au-

Mrs. Swisshelm spoke in reply to the remarks Mr. Walker and Mrs. Coe, contending that the resolutions were too harsh, and not strictly true.

injustice of the legislation of the country in referen

Jacob Heaton made some brief remarks. Mrs. Swisshelm read a series of resolutions expre sive of her own views on the subjects before the Con-

THURSDAY MORNING. Convention was called to order by the President when several communications were read. Some Commissees which were appointed last year to prepare addresses reported; the first being on Ed tion by Emily Robinson.

the cause, and also breathing the most elevated sen timent. The addresses, as you will see, are in all respects what might be expected from the parties to whom those duties were committed.

The church at this moment presents a glorio spectacle. Crowded to its utmost capacity with an audience of the most intelligent and earnest men and somen, all faces beaming with joyous gladness, in anticipation of the glorious future. In fact, the 'good time' is already realized by the pure in heart, as they mingle their sympathics and loves.

Mrs. Coe addressed the Convention with her usual

power, on the wrong of woman being taxed in numerous ways to support the literary and other inst tutions of the land, and then being deprived of all their benefits. Her speech was brilliant. Mrs. Tracy spoke on the necessity of a high an

thorough education, showing that education was the oundation upon which all reforms must be based. She spoke with clearness and force, making a good impression on the audience. Sojourner Truth spoke in her own peculiar style,

showing that she was a match for most men. She had ploughed, hoed, dug, and could est as much, if she could get it. The power and wit of this remarkable woman convulsed the audience with laughter. wish I could report every word she said, but I cannot. Mr. Slicer made some observations on the intelled tual equality of the sexes.

At this stage of the meeting, a Committee on Fi nance, composed of Dr. Brooke, Mr. Baker and Mr. Heaton were appointed for the purpose of defraying

Miss Giddings presented and read an elaborate re port on the Common Law.

Marius Robinson spoke on the constitutional righ of women to the elective franchise, urging the women to offer their votes at the next Presidential election and if refused, to appeal to the Supreme Court. Mrs. Swisshelm showed that the States had the

constitutional right to determine who should vote, and they had determined that male citizens alon should vote, preventing the right of appeal. Mr. Pease spoke on the wickedness of the licen

A poem was read by Marius Robinson, written by George W. Putnam.

The 'Good time coming' was sung by the Hutch-

AFTERNOON-SECOND DAY.

Convention called to order by one of the Vice Presidents, when letters were read from Elizabeth Stanton and others. Letters were received from large number of persons, which were not read, for want of time, but were referred to the Business Com mittee.

A report on Labor was read by Betsey Cowles. The resolutions were thoroughly discussed, and difference of sentiment was freely interchanged, and they were carried with great enthusiasm

This meeting has never been surpassed or equalle n point of talent and importance. The women have grown vastly during the past year, and bid fair to oe cupy a very different position in society ere long. It seems to me that no person could have attended this Convention, and then said that woman was unqualified to sustain an equal position with man. The Conven tion closed most gloriously by several able, though short speeches.

RESOLUTIONS ADOPTED BY THE CONVENTION. Inasmuch as it is self-evident that Woman has be reated with as high intellectual and moral endow ments, and subjected to similar necessities as Man, is also self-evident that she is possessed naturally of a perfect equality with him in her legal, political, pe

uniary, ecclesiastical and social rights; therefore, 1. Resolved, That the inequalities which manifest exist in the privileges of the sexes as bestowed or al lowed by institutions or customs, demonstrate in their creation and perpetuation the practice of criminal in justice on the part of man, and in her unresisting toleration of them, a reprehensible submissiveness on the

part of woman. 2. Resolved, That as the unjust distinctions b ween the sexes, which vitiate all known civil and ecclesiastical institutions, and so large a proportion of legislative statutes and social usages, have received a apparent consecration in the opinions of a majority of Mrs. Swisshelm took the floor, stating it was the mankind by their antiquity and the binding infla timent and improve public morals; and

3. Resolved, That as the religious instructors the female sex.

4. Resolved, That as the periodical press posses tween men and women. He recognised a difference, an equal if not superior influence to the pulpit, i depriving her of her rights. He spoke forcibly on the all our political, ecclesiastical and educational relainequalities of the sexes, and demanded that woman tions, and general usages, we ask the conductors there be relieved of her oppressions. Mr. B. was very hap- of not only to tolerate, but to promote and urge, py in many of his remarks, and elicited frequent ap-

5. Resolved, That as the main hope of beneficia speech thrilled the audience. She maintained, and change and effectual reform of public evils depende upon the direction given to the mind of the rising right to exercise authority over woman? No where, and especially upon mothers, the duty of training the mind of every child to a complete comprehension of those principles of natural justice which should gov ern the whole subject of Human Rights, and, human being can be packed was occupied. All are in course, Woman's rights, and to an accurate perception high spirits. The resolutions before the meeting in of those departures from them in human institution and laws, which necessarily oppress the female sex primarily, and thereby injure man as well as woma

6. Resolved, That we demand an immediate modi fication or repeal of all constitutional provisions and legislative enactments which create a difference in the privileges of individuals in consequence of a difference

7. Resolved, That Labor is a physical and moral necessity, bindidg upon all of both sexes; but a many females-especially the seamstresses-might improve their condition by the formation of Labor Partnerships, in which each can obtain all that the labor can command in the markets of the world, we earnestly invite their attention to this subject, and solicit on their behalf the sympathy, encouragement and patronage of the public.

8. Resolved, That as in the pecuniary oppres to which woman is subjected are to be found the She read many of the slave laws and the laws pertain- principal reasons for any deficiency of feminine purity and virtue, we call upon the philanthropic among mankind to unite in the effort to give woman the same opportunities to labor which men possess, and the same reward for its performance.

9. Resolved, That we recommend the women and men of Ohio to meet in convention annually, to concert measures for the promulgation of truth and the 10. Resolved, That we recommend the formation of

District Societies throughout the State for disdussi

tions of the sexes. 11. Resolved. That we will not withhold the 12. Hesevied, That a committee, consisting of Sal-lie B. Gove, Marius R. Robinson, Caroline Stanton, and James Barnaby, be appointed to prepare the proocedings of the Convention for publi

LETTER PROM ENGLAND. REGENT STREET, DEEBY, May 7, 1851.

DEAR FRIEND: Every arrival of your Liberators makes me ill. I would, yet as I can.

It is well that the claims of the 'higher law' are It is well that the claims of the 'higher law' are receiving so much attention among you. The doctrine that needs teaching, and the lesson that needs learning, above all others, is, that we cannot rightfullering, above all others, is, that we cannot rightfullering, above all others, is, that we cannot rightfullering, above all others, is, that we cannot rightfullering. Religious sects and their priests are necessarily acknowledge the authority of any other law. This y acknowledge the authority of any other law. This law is all-sufficient, not only for our guidance in the rily the enemics of freedom. Sunday holiness is ffairs. We cannot serve two masters. If human authority has a right to dietate in any thing, it has a crime of which human wickedness is capable; and to bel again the Fugitive Slave Law, no other law ema- all these is to deny a notorious fact. Of course, you they cannot be excused on account of want of sense In reading the atrocious sentiments and impudent falsehoods of Webster and Stuart, and their brazen and canting accomplices, lay and clerical, I ask what enables all this scoundrelism to hold up its head in the face of day? It is the multitude of evil doers, the practical endorsers of the doctrine that we are law than our own sense of right. Admit this, and the defenders of slavery are justified; and because there are so few to deny it, so few content with the elationship of brotherhood, so few to give up the slavery strong, impudent and rampant. The opponents of slavery cannot be consistent without assailing every form of mastership, and in proportion to heir sincerity and earnestness will they attend to that it should be found in their own breasts. As for drunkenness, there is no remedy but by letting the drink alone; so slavery can never be abolished but by total-abstinence from the assumptions of mastership. The duty of rebellion against the Fugitive Slave Law seems clear to numbers-clear as the evil of drunkenness when its victim is in the ditch. Plenty to find fault with the branches, but how few, alas, to go to the root of the evil! Cant seems the term most befitting to characterize much of this preachment against slavery, by those who contend or admit that rulers and priests have any rightful jurisdiction over the bodies and souls of men.

This principle of exclusive obedience to the higher aw, and the spirit of rebellion against all other, ought to be imbibed by children with their mother's milk, as the essential nutriment of the inner man. What world we should have, if this law were continually consulted! Were its operation unimpeded, the appeals of suffering humanity would not be in vain, or have to be incessantly repeated for years before commanding the adequate response. Human sympathy would run from heart to heart like electricity from positive to negative objects. The sole business of riests and rulers is to obstruct circulation. Their law is not merely non-conducting, but inbreaks to the connection. But for their infernal rubbish, the higher law would act with infallible precision and almighty power. They are ex officio liars and usurpers, and incapable of any thing but mischief. Human government, lay or clerical, never answers a better purpose than that of enabling the wicked to do their eeds with impunity. Take away their office, who then would dare to open their lips in favor of kidnapping and chattelizing human beings. Injusity could never live but under the protection of their organizations. Avarice, vindictiveness, cruelty and cowardice must needs be formalized in acts of Congress and Parliament; hypocrisy and lies must needs be protected by creeds. Men who would be horrified at the lea of stenling their neighbor's babies, or strangling fellow-creature in cold blood, on their individual responsibility, are enabled to do either without compunction, in the name of law. In the name of law, all crime becomes possible, and is made respectable.

What a revolution in public sentiment is needed self as an apostle of such a revolution by abandoning his connection with Parliament. His power of progreater, had he withstood the temptations that have allured him there. I hope he will feel the necessity supporting his eloquent exposure and denuncia tions of slavery by a higher consistency. His great talents ought not to be prostituted to the service of so infamous a co-partnership of wrong as the British Parliament. The Queen and Parliament stand in the same relationship to slavery as does your President Canada is a fiction, to which abolitionists ought not to give currency. Victoria's dominion is a slaveholdng dominion. George Thompson is in Parliament at ing allegiance to the Queen! There are negroes, too. that profess allegiance to their masters; for certain potent reasons, they will tell you they are content, and do not want to be free. Whether these profes sions are more reprehensible in the negro or the more enlightened white man, I decide not; but in either case, is it worthy of a more respectable appellation than that of devil worship? It is not anti-slavery but pro-slavery that sends men to Congress and Parliament. The best of them can do nothing for freedom there but what they can do better elsewhere, while the imposed conditions of their admission into such neutralize what they do do. It is the treacherous Delilahs from the enemy's camp, now, as of old, stitution of which betray our strong men into the hands of the Chompson in Parliament is another Samson with his eyes out, and grinding in

ty, the Fugitive Slave Law, is exciting sympathies which would not have been moved by the ordinary loings of the Slave Power, should its atrocities be charged home to the consciences of all who have ac- as a deacon. knowledged the authority of human rule. While the fallow ground is being broken up, let the better seed se sown without stint or measure, the alone authoriev of God and the brotherhood of man.

I have read the defences of the American Anti-Slavery Society, by Mr. Estlin and Mrs. Chapman, against the charges of the Glasgow ladies, who some ime since sought to divert into another channel the wonted support rendered in this country to your Anti-Slavery Pair. On behalf of the anti-slavery sed of which you are high priest, it is contended that it is not at war with political and religious instituthe doctrine, that the anti-slavery spirit is not at war with all those institutions. The attempt may be made to appease the Glasgow feminine Popes, and the rest of the bigots of both genders, by such a representation, but I cannot regard it as better than a quibble. To say that the Anti-Slavery Society is rulers, is to say that its anti-slavery is a sham. Por anti-slavery to be neutral on such questions as nonistance, woman's rights, human governments, sec-

tarian churches, priestly orders, Sunday holiness, and Bible infallibility, is more impossible than to be neu tral towards the whips, shackles, prisons and blood hounds of slavery. You cannot get at chattel slave must needs write you some of my thoughts, if not as ry without assailing these its strongholds and body-l would, yet as I can. enslaves woman to man, that enslaves the blacks to reatment of fugitive slaves, but in our most ordinary cense for all iniquity, chattel slavery included. Bi ble infallibility is an armory of defence for ever right to dictate in all things. If we are bound to re- say that the anti-slavery enterprise is not at war with nating from the same authority can be hinding. All can point to the official acts of the anti-slavery sect, who own the authority of Congress law are the promoters of slavery, and, in consistency, are bound to on any of these questions. That, however, only join in the slave hunt whenever called upon. To proves the pro-slavery character of the sect, that it those who refuse, the charge applies, 'They who offend in one point are guilty of all, and they are just- must forego this dearest of human rights. On this ly classed with traitors and rebels; and by all who ground rests my hostility to organizations. They are fear God and love mankind, treason and rebellion for the purpose of limiting liberty. Lydia M. Child, bught to be avowedly practised and neessantly preashed as the highest virtues. Loyalty is a crime that Anti-Slavery Standard on this account. Henry C. includes all others. Those who can acknowledge the Wright also feels the service of the anti-slavery orauthority of President Fillmore or Queen Victoria, if ganization inconsistent with his freedom, and so refuses to be its agent; and the editor of the Liberator's want of thought, are the enemies of their kind. love of liberty is manifested in his refusal to allow it to be made the organ of a party. You claim the right, and justly so, of uttering your thoughts on all subjects you choose in the Liberator. I know the apologies that are made for denying this liberty to the members of the anti-slavery organization. It is to gain the co-operation of those of different creeds who amenable to other authorities than God's, and other real support is gained by such compromise. Those who hold creeds that they fear to submit to the order of free speech are pro-slavery at heart; the slave holders are not more guilty; and to hope to free ne slaveholder's claim of mastership, therefore is chattel groes by such copartnership is a delusion. They may subscribe funds and swell numbers, but the real anti-slavery work is done by those who are honest enough to have their creeds and conduct submitted to the closest examination. I would not urge these department of the work that is nearest them, though that is continually done to all reforms by those sub missions to the demands of the spirit of evil. The anti-slavery agents, in spite of their creeds and protestations to the contrary, are demolishing priestcraft and kingeraft, while they are working ostensibly only for the liberation of the colored slaves. It would much better, however, if they would go directly and

> Joseph Barker and family, if they have had a sai voyage, are now in your country. I enclose a copy of a letter which I addressed to him more than year ago, and which he has never answered. If you can spare the space, I wish you would give it a place in the Liberator. I mean to push those no government views, as they are slanderously called, wherever I can get a hearing, till their truth is ac knowledged or their falsehood demonstrated. The demoralization of politics is manifested in the manne in which your highest class politicians, such as Hor see Mann, speak of the Fugitive Slave Law. To me it is unutterably disgusting. Mr. Mann, in some speech or letter I saw in your paper, would demand the repeal of this law, or at least a modification, so as effectually to protect freemen. He and others also call Convention to devise means, under the Constitution to oppose this law. The utterers of such damnabl cant should take the slave's place a few years. Less than a seven years' service would cure them of their respect for Constitutions, and also teach them that a slave's rights are as worthy of respect as those of a free man. But such baseness is inseparable from politicians. None of them are to be trusted.

avowedly to their work, and cease wasting time and

labor in such attempts at conciliating the devil.

I observed your remarks of that portion of my last, which related to N. P. Rogers and organization; and allow me to say, your utter failure to meet my objections. Let me briefly repeat my defence of Mr. Rogers. I hold that a man may honestly believe that organization is essentially and necessarily pro-slavery, nd that whatever property organization holds, in vir tue of anti-slavery pretensions, are false pretensions, and that it is impossible to rob an organization of anti-slavery property, as it cannot, from its nature, be possessed of any. I forbear to enlarge, as I hope the whole tenor of my letter is calculated to bring those false systems into contempt.

And you will, I hope, bear with me, in thus priest; you are accustomed to hard names from enemies; bear this from an earnest friend, (1) and a noting freedom would have been immeasurably friend of that cause in which, not your priestism, but your manhood has so long and so successfully labor ed, the cause of humanliberty.

GEORGE SUNTER, Jr.

To WILLIAM LLOYD GARRISON. (1) We assure our frank, outspoken English friend. hat we find it extremely easy to bear the epithet ('priest') which he applies to us; especially as in a estscript to his letter, he subscribes for another copy of the Liberator, to be sent to a beloved relative ences of priests and rulers, I know nothing better the expense of his moral nature. Think of him swear- can do than to put them in the way of seeing your paper regularly.' That will do for our defence and ustification .- Ed. Lib.

> We find the following piece of witless black ruardism in the Boston [Democratic! !] Post. AN ABOLITIONIST AT PAULT.

'I had a brother-in-law,' said Mose Parkins, ' wh was one of the ravinest maddest, reddest-hottes abolitionists you ever see. I liked the peaky critte well enough, and should have been very glad to see him cum to spend a day, fetchin' my sister to see him cum to spend a day, fetchin' my sister to se me and my wife, if he hadn't 'lowed his tongue t un on so bout niggers and slavery, and the hings, some of which made me mad, and the ber part on 'em right sick. I puzzled my brains a goo deal to think how I could make him shet up his nois ead 'bout abolition.

'Wall, one time when brother-in-law cum over to

his prison-house. Should such succeed in pulling down a temple of Dagon in consummating their own ruin, it is but poor compensation for the loss of those whom God has called to be judges in Israel.

It is imperative that these views should be pressed upon the attention of all who have ears to hear; and upon the attention of all who have ears to hear; and the voices of the prison of the priso word, but you cam into the parlor and set rite deown among the folks and eat your breakfast. The nig-ger's eyes stuck out of his head 'bout a feet! 'You're gers eyes stuck out of his head bout a feet! You're jokin'; massa,' sez he. 'Jokin'!' sez I, 'I'm as sober as a deacon.' 'But,' sez he, 'I shan't hive time to wash myself and change my shirt.' 'So much the better,' sez I. 'Wall, breakfast cum and so did Jake, and he sot

down long side my brother-in-law. He stared, but he didn't say a word. There warn't so mistake about it. Shut your eyes and you'd know it for he

about it. Shut your eyes and you'd know it—for he was loud, I tel! you. There was a fust-rate chance to talk abolitionism, but brother-in-law never opened his chowder-head.

'Jake,' sez I, 'you be on hand at dianer-time;' and he was. He had been a workin' in the medder all the forenoon—it was hot as hekory and bilin' pitch and—but I leave the reat to your imagination.

"Wall—in the arternoon—brother-in-law cum up to me madder than a short-tailed bull in hornet

'Mose,' said he, 'I want to speak to you'
'Sing it out,' sez I.
'I hain't but a few words to say,' sez he, 'but if
thut 'ere confounded nigger cums to the table sgin
while I'm stopping here, I'll clear out.'
'Jake ate his supper that night in the kitchen; but Jake ate his supper that night in the kitchen; but from that day to this, I never heard my brother-in-law open his head about abolitionism. When the fugitive slave bill was passed, I thought he'd let out some, but he didn't, for he knowed that Jake was still a workin' on the farm.

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THE POOR MAN'S FRIEND EDWARD YOUNG, enbinet-maker, 58 Carver st. In the year 1842, was injured by a plank falling on my leg; it caused the leg to swell and become inflamed, and caused the most are inon my leg; it caused the leg to swell and become in-flamed, and caused the most awful ulcers and sores: that defied the skill and treatment of the best physi-cians of Quebec, the place of my residence at that time. Dr. Douglas, one of the most popular surgeons of Quebec, assured me there was little hope of my re-

covery.

I came to Boston; my limbs were now both affected. I applied to Dr. Phelps: he tried his skill, but without any success, and I was then induced to call upon Dr. Warren, who gave me some relief; but at the control of the co er some time, I grew quite disheartened, my limbs were almost a mass of sores from my knees down to were almost a mass of sores from my knees down to my ankles, scarcely allowing me to sleep or rest, day or night. I had read a good deal about Russi Slave, but having used so many advortised plasters and salves, and tried so many things, that I felt little interest in the Russia Salve; although repeatedly advised by my friends to try it. I was too skeptical to do so. At length, a man brought me a box of Russis Salve, which I applied to my limbs, as the directions implied. I really began to feel a sensation of peculiar pleasantness about my varging cores. I me selections of the sense pleasantness about my raging sores. I went down to Redding & Co's, 8 State street, and bought two bears Redding & Co's, 8 State street, and bought two bess.

I have used, in all, nearly four boxes of this grest
Salve. My limbs are now, with the exception of the
scars, as perfect as ever they were. The ulcers have
healed up the saves bear and the street. healed up, the sores have nearly all disappeared, and I heritate not to say, that by the time I have used the fourth box of the Russia Salve, I shall be cured. I consider my case one of the severest test the Salve could possibly encounter.

I would add, that having the Salve in my house, and

member of my family suffering very much red them with great case, and in a very brist

space of time.
Yours, very respectfully,
EDWARD YOUNG,
Page 58 Carver street, Bo To Messrs. Redding & Co., 8 State st., Bost Wholesale Retail Agents for the United States, REDDING & CO., 8 State st., Boston,

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ment of experience, see THIS CERTIFICATE:

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